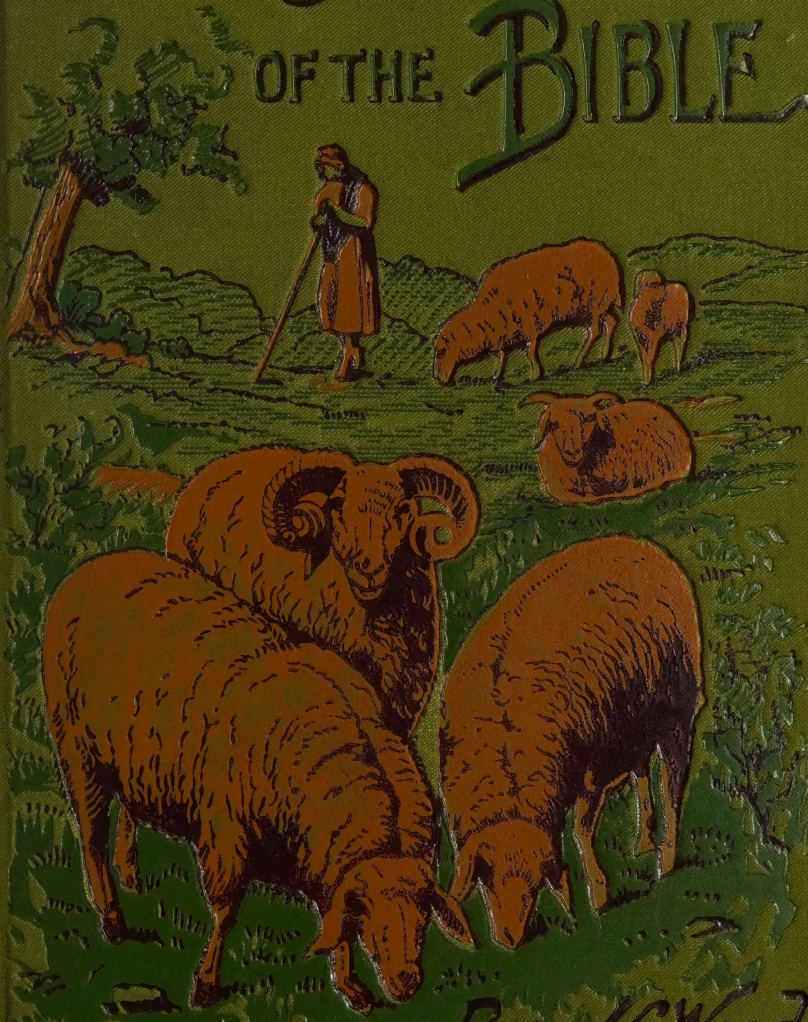
Domestic Animals of the Bible



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DOMESTIC ANIMALS OF THE BIBLE.

THE WAR HORSE.

"He saith among the trumpets Ha, ha; and he smelleth the battle afar off, the thunder of the captains and the shouting."—*Job* xxxix. 25.

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DOMESTIC ANIMALS OF THE BIBLE

FROM "BIBLE ANIMALS"

BY THE
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DOMESTIC ANIMALS OF THE BIBLE.

THE CAT.

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It is a very remarkable circumstance that the word Cat is not once mentioned in the whole of the canonical Scriptures, and only once in the Apocrypha.

The Egyptians, as is well known, kept Cats domesticated in their houses, a fact which is mentioned by Herodotus, in his second book, and the sixty-sixth and sixty-seventh chapters. After describing the various animals which were kept and fed by this nation, he proceeds to narrate the habits of the Cat, and writes as follows: "When a fire takes place, a supernatural impulse seizes the cats. For the Egyptians, standing at a distance, take care of the cats and neglect to quench the fire; but the cats make their escape, and leaping over the men, cast themselves into the fire, and when this occurs, great lamentations are made among the Egyptians. In what-

ever house a cat dies of a natural death, all the family shave their eyebrows. All cats that die are carried to certain sacred houses, where, after being embalmed, they are buried in the city of Bubastis."

Now, as many of those cat-mummies have been discovered in good preservation, the species has been identified with the Egyptian Cat of the present day. Not only did the Egyptians keep Cats at their houses, but, as is shown by certain sculptures, took the animals with them when they went bird-catching, and employed them in securing their prey. Some persons have doubted this statement, saying that, in the first place, the Cat is not possessed of sufficient intelligence for the purpose; and that, in the second place, as the hunter is represented as catching wild fowl, the Cat would not be able to assist him, because it would not enter the water. Neither objection is valid, nor would have been made by a naturalist.

There are no grounds whatever for assuming that the Cat has not sufficient intelligence to aid its master in hunting. On the contrary, there are many familiar instances where the animal has been trained, even in this country, to catch birds and other game, and bring its prey home. By nature the Cat is an accomplished hunter, and, like other animals of the same disposition, can be taught to use its powers for mankind. We all know that the chetah, a member of the same tribe, is in constant use at the present day, and we learn from ancient sculptures that the lion was employed for the same purpose. Passing from land to water, mankind has succeeded in teaching the seal and the otter to plunge into the water, catch their finny prey, and deliver it to their owners. Among predaceous birds, we have trained the eagle, the falcon, and

various hawks, to assist us in hunting the finned and feathered tribes, while we have succeeded in teaching the cormorant to catch fish for its master, and not for itself. Why, then, should the cat be excepted from a rule so general? The fact is, the Cat has been, although domesticated for so many centuries, a comparatively neglected animal; and it is the fashion to heap upon it the contumacious epithets of sullen, treacherous, selfish, spiteful, and intractable, just as we take as our emblems of stupidity the ass and the goose, which are really among the most cunning of the lower animals. We have never tried to teach the Cat the art of hunting for her owners, but that is no reason for asserting that the animal could not be taught.

As to entering the water, every one who is familiar with the habits of the Cat knows perfectly well that the Cat will voluntarily enter water in chase of prey. A Cat does not like to wet her feet, and will not enter the water without a very powerful reason, but when that motive is supplied, she has no hesitation about it. A curious and valuable confirmation of this fact appeared some time ago in "The Field" newspaper, in which was recorded the history of an old fisherman, whose Cat invariably went to sea with him, and as invariably used to leap overboard, seize fish in her mouth, and bring them to the side of the boat, where her kindly owner could lift her out, together with the captured fish.

The Cat, then, having been the favoured companion of the Egyptians, among whom the Israelites lived while they multiplied from a family into a nation, it does seem very remarkable that the sacred writers should not even mention it. There is no prohibition of the animal, even

indirectly, in the Mosaic law; but it may be the case that the Israelites repudiated the Cat simply because it was so favoured by their former masters.

The only passage in the Apocrypha is a passing allusion in Baruch (vi. 22), where it is said of the idols, that bats and birds shall sit on their bodies, and the cats also. That the word is rightly translated admits of no doubt, because it is the same that is employed by Herodotus in the passage already quoted.

THE DOG.

Antipathy displayed by Orientals towards the Dog, and manifested throughout the Scriptures—Contrast between European and Oriental Dogs—Habits of the Dogs of Palestine—The City Dogs and their singular organisation—The herdsman's Dog—Various passages of Scripture—Dogs and the crumbs—Their numbers—Signor Pierotti's experience of the Dogs—Possibility of their perfect domestication—The peculiar humiliation of Lazarus—Voracity of the Wild Dogs—The fate of Ahab and Jezebel—Anecdote of a volunteer Watch-dog—Innate affection of the Dog towards mankind—Peculiar local instinct of the Oriental Dog—Albert Smith's account of the Dogs at Constantinople—The Dervish and his Dogs—The Greyhound—Uncertainty of the word.

SCARCELY changed by the lapse of centuries, the Oriental of the present day retains most of the peculiarities which distinguished him throughout the long series of years during which the books of Sacred Scripture were given to the world. In many of these characteristics he differs essentially from Europeans of the present day, and exhibits a tone of mind which seems to be not merely owing to education, but to be innate and inherent in the race.

One of these remarkable characteristics is the strange loathing with which he regards the Dog. In all other parts of the world, the Dog is one of the most cherished and valued of animals, but among those people whom we popularly class under the name of Orientals, the Dog is detested and despised. As the sacred books were given to the world through the mediumship of Orientals, we

find that this feeling towards the Dog is manifested whenever the animal is mentioned; and whether we turn to the books of the Law, the splendid poetry of the Psalms and the book of Job, the prophetical or the historical portions of the Old Testament, we find the name of the Dog repeatedly mentioned; and in every case in connexion with some repulsive idea. If we turn from the Old to the New Testament, we find the same idea manifested, whether in the Gospels, the Epistles, or the Revelation.

To the mind of the true Oriental the very name of the Dog carries with it an idea of something utterly repugnant to his nature, and he does not particularly like even the thought of the animal coming across his mind. And this is the more extraordinary, because at the commencement and termination of their history the Dog was esteemed by their masters. The Egyptians, under whose rule they grew to be a nation, knew the value of the Dog, and showed their appreciation in the many works of art which have survived to our time. Then the Romans, under whose iron grasp the last vestiges of nationality crumbled away, honoured and respected the Dog, made it their companion, and introduced its portrait into their houses. But, true to their early traditions, the Jews of the East have ever held the Dog in the same abhorrence as is manifested by their present masters, the followers of Mahommed.

Owing to the prevalence of this feeling, the dogs of Oriental towns are so unlike their more fortunate European relatives, that they can hardly be recognised as belonging to the same species. In those lands the traveller finds that there is none of the wonderful variety which so distinguishes the Dog of Europe. There he will never see

the bluff, sturdy, surly, faithful mastiff, the slight gazelle-like greyhound, the sharp, intelligent terrier, the silent, courageous bulldog, the deep-voiced, tawny blood-hound, the noble Newfoundland, the clever, vivacious poodle, or the gentle, silken-haired spaniel.

As he traverses the streets, he finds that all the dogs are alike, and that all are gaunt, hungry, half starved, savage, and cowardly, more like wolves than dogs, and quite as ready as wolves to attack when they fancy they can do so with safety. They prowl about the streets in great numbers, living, as they best can, on any scraps of food that they may happen to find. They have no particular masters, and no particular homes. Charitable persons will sometimes feed them, but will never make companions of them, feeling that the very contact of a dog would be a pollution. They are certainly useful animals, because they act as scavengers, and will eat almost any animal substance that comes in their way.

The strangest part of their character is the organisation which prevails among them. By some extraordinary means they divide the town into districts, and not one dog ever ventures out of that particular district to which it is attached. The boundaries, although invisible, are as effectual as the loftiest walls, and not even the daintiest morsel will tempt a dog to pass the mysterious line which forms the boundary of his district. Generally, these bands of dogs are so savage that any one who is obliged to walk in a district where the dogs do not know him is forced to carry a stout stick for his protection. Like their European relatives, they have great dislike towards persons who are dressed after a fashion to which they are unaccustomed, and therefore are sure to harass any one who comes from

Europe and wears the costume of his own country. As is customary among animals which unite themselves in troops, each band is under the command of a single leader, whose position is recognised and his authority acknowledged by all the members.

These peculiarities are to be seen almost exclusively in the dogs which run wild about the towns, because there is abundant evidence in the Scriptures that the animal was used in a partially domesticated state, certainly for the protection of their herds, and possibly for the guardianship of their houses. That the Dog was employed for the first of these purposes is shown in Job xxx. 1: "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." And that the animal was used for the protection of houses is thought by some commentators to be shown by the well-known passage in Isa. lvi. 10: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Still, it is very probable that in this passage the reference is not made to houses, but to the flocks and herds which these watchmen ought to have guarded.

The rooted dislike and contempt felt by the Israelites towards the Dog is seen in numerous passages. Even in that sentence from Job which has just been quoted, wherein the writer passionately deplores the low condition into which he has fallen, and contrasts it with his former high estate, he complains that he is despised by those whose fathers he held even in less esteem than the dogs which guarded his herds. There are several references to the Dog in the books of Samuel, in all of which the

name of the animal is mentioned contemptuously. For example, when David accepted the challenge of Goliath, and went to meet his gigantic enemy without the ordinary protection of mail, and armed only with a sling and his shepherd's staff, Goliath said to him, "Am I a dog, that thou comest to me with staves?" (1 Sam. xvii. 43). And in the same book, chapter xxiv. 14, David remonstrates with Saul for pursuing so insignificant a person as himself, and said, "After whom is the King of Israel come out? after a dead dog, after a flea?"

The same metaphor is recorded in the second book of the same writer. Once it was employed by Mephibosheth, the lame son of Jonathan, when extolling the generosity of David, then King of Israel in the place of his grandfather Saul: "And he bowed himself, and said, 'What is thy servant, that thou shouldest look upon such a dead dog as I am?'" (2 Sam. ix. 8). In the same book, chapter xvi. 9, Abishai applies this contemptuous epithet to Shimei, who was exulting over the troubled monarch with all the insolence of a cowardly nature. "Why should this dead dog curse my lord the king?" Abner also makes use of a similar expression, "Am I a dog's head?" And we may also refer to the familiar passage in 2 Kings viii. 13. Elisha had prophesied to Hazael that he would become king on the death of Ben-hadad, and that he would work terrible mischief in the land. Horrified at these predictions, or at all events pretending to be so, he replied, "But what, is thy servant a dog, that he should do this great thing?"

If we turn from the Old to the New Testament, we find the same contemptuous feeling displayed towards the Dog. It is mentioned as an intolerable aggravation of the sufferings endured by Lazarus the beggar as he lay at the rich man's

gate, that the dogs came and licked his sores. In several passages, the word dog is employed as a metaphor for scoffers, or unclean persons, or sometimes for those who did not belong to the Church, whether Jewish or Christian. In the Sermon on the Mount our Lord himself uses this image, "Give not that which is holy unto dogs" (Matt. vii. 6.) In the same book, chapter xv. 26, Jesus employs the same metaphor when speaking to the Canaanitish woman who had come to ask him to heal her daughter: "It is not meet to take the children's bread and cast it to dogs." And that she understood the meaning of the words is evident from her answer, in which faith and humility are so admirably blended. Both St. Paul and St. John employ the word Dog in the same sense. In his epistle to the Philippians, chapter iii. 2, St. Paul writes, "Beware of dogs, beware of evil workers." And in the Revelation, chapter xxii. 14, these words occur: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates to the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whomsoever loveth and maketh a lie."

That the dogs of ancient times formed themselves into bands just as they do at present is evident from many passages of Scripture, among which may be mentioned those sentences from the Psalms, wherein David is comparing the assaults of his enemies to the attacks of the dogs which infested the city. "Thou hast brought me into the dust of death; for dogs have compassed me, the assembly of the wicked have enclosed me." This passage will be better appreciated when the reader has perused the following extract from a recent work by Signor

Pierotti. After giving a general account of the Dogs of Palestine and their customs, he proceeds as follows :—

"In Jerusalem, and in the other towns, the dogs have an organisation of their own. They are divided into families and districts, especially in the night time, and no one of them ventures to quit his proper quarter; for if he does, he is immediately attacked by all the denizens of that into which he intrudes, and is driven back, with several bites as a reminder. Therefore, when an European is walking through Jerusalem by night, he is always followed by a number of canine attendants, and greeted at every step with growls and howls. These tokens of dislike, however, are not intended for him, but for his followers, who are availing themselves of his escort to pass unmolested from one quarter to another.

"During the hard winter of 1859, I fed many of the dogs, who frequented the road which I traversed almost every evening, and afterwards, each time that I passed, I received the homage not only of the individuals, but of the whole band to which they belonged, for they accompanied me to the limits of their respective jurisdictions, and were ready to follow me to my own house, if I did but give them a sign of encouragement, coming at my beck from any distance. They even recollected the signal in 1861, though it was but little that I had given them."

The account which this experienced writer gives of the animal presents a singular mixture of repulsive and pleasing traits, the latter being attributable to the true nature of the Dog, and the former to the utter neglect with which it is treated. He remarks that the dogs which run wild in the cities of Palestine are ill-favoured, ill-scented, and ill-conditioned beasts, more like jackals or wolves than

dogs, and covered with scars, which betoken their quarrelsome nature. Yet, the same animals lose their wild, savage disposition, as soon as any human being endeavours to establish that relationship which was evidently intended to exist between man and the dog. How readily even these despised and neglected animals respond to the slightest advance, has been already shown by Signor Pierotti's experience, and there is no doubt that these tawny, short-haired, wolf-like animals, could be trained as perfectly as their more favoured brethren of the western world.

As in the olden times, so at the present day, the dogs lie about in the streets, dependent for their livelihood upon the offal that is flung into the roads, or upon the chance morsels that may be thrown to them. An allusion to this custom is made in the well-known passage in Matt. xv. The reader will remember the circumstance that a woman of Canaan, and therefore not an Israelite, came to Jesus, and begged him to heal her daughter, who was vexed with a devil. Then, to try her faith, He said, "It is not meet to take the children's bread, and to cast it to dogs." And she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." Now, the "crumbs" which are here mentioned are the broken pieces of bread which were used at table, much as bread is sometimes used in eating fish. The form of the "loaves" being flat, and much like that of the oat-cake of this country, adapted them well to the purpose. The same use of broken bread is alluded to in the parable of Lazarus, who desired to be fed with the crumbs that fell from the rich man's table, *i.e.*, to partake of the same food as the dogs which swarmed round him and licked his

sores. Thus we see that Lazarus was supposed to have undergone the very worst indignities to which poverty could bring a man, and the contrast between himself and the other personage of the parable receives additional strength.

The "crumbs," however liberally distributed, would not nearly suffice for the subsistence of the canine armies, and their chief support consists of the offal, which is rather too plentifully flung into the streets. The Dogs of Palestine are, indeed, much like hyænas of certain African towns, and act as scavengers, devouring any animal substance that may fall in their way. If the body of any animal, not excluding their own kind, be found lying in the streets, the dogs will assemble round it, and tear it to pieces, and they have no scruples even in devouring a human body. Of course, owing to the peculiar feeling entertained by the Orientals towards the Dog, no fate can be imagined more repulsive to the feelings of humanity than to be eaten by dogs; and therein lies the terror of the fate which was prophesied of Ahab and Jezebel. Moreover, the blood, even of the lower animals, was held in great sanctity, and it was in those days hardly possible to invoke a more dreadful fate upon any one than that his blood should be lapped by dogs.

We lose much of the real force of the Scriptures, if we do not possess some notion of the manners and customs of Palestine and the neighbouring countries, as well as of the tone of mind prevalent among the inhabitants. In our own country, that any one should be eaten by dogs would be a fate so contrary to usage, that we can hardly conceive its possibility, and such a fate would be out of the ordinary course of events. But, if such a fate should

happen to befall any one, we should have no stronger feeling of pity than the natural regret that the dead person was not buried with Christian rites.

But, with the inhabitants of Palestine, such an event was by no means unlikely. It was, and is still, the custom to bury the corpse almost as soon as life has departed, and such would ordinarily have been the case with the dead body of Jezebel. But, through fear of the merciless Jehu, by whose command she had been flung from the window of her own palace, no one dared to remove her mangled body. The dogs, therefore, seized upon their prey; and, even before Jehu had risen from the banquet with which he celebrated his deed, nothing was left of the body but the skull, the feet, and the hands.

In Mr. Tristram's work, the author has recognised the true dog nature, though concealed behind an uninviting form: "Our watch-dog, Beirût, attached himself instinctively to Wilhelm, though his canine instinct soon taught him to recognise every one of our party of fourteen, and to cling to the tents, whether in motion or at rest, as his home. Poor Beirût! though the veriest pariah in appearance, thy plebeian form encased as noble a dog-heart as ever beat at the sound of a stealthy step."

The same author records a very remarkable example of the sagacity of the native Dog, and the fidelity with which it will keep guard over the property of its master. "The guard-house provided us, unasked, with an invaluable and vigilant sentry, who was never relieved, nor ever quitted the post of duty. The poor Turkish conscript, like every other soldier in the world, is fond of pets, and in front of the grim turret that served for a guard-house was a collection of old orange-boxes and crates, thickly peopled with

"At evening let them return: and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied."—*Psalm* lix. 14, 15.

a garrison of dogs of low degree, whose attachment to the spot was certainly not purchased by the loaves and fishes which fell to their lot.

"One of the family must indeed have had hard times, for she had a family of no less than five dependent on her exertions, and on the superfluities of the sentries' mess. With a sagacity almost more than canine, the poor gaunt creature had scarcely seen our tents pitched before she came over with all her litter and deposited them in front of our tent. At once she scanned the features of every member of the encampment, and introduced herself to our notice. During the week of our stay, she never quitted her post, or attempted any depredation on our kitchen-tent, which might have led to her banishment. Night and day she proved a faithful and vigilant sentry, permitting no stranger, human or canine, European or Oriental, to approach the tents without permission, but keeping on the most familiar terms with ourselves and our servants.

"On the morning of our departure, no sooner had she seen our camp struck, than she conveyed her puppies back to their old quarters in the orange-box, and no entreaties or bribes could induce her to accompany us. On three subsequent visits to Jerusalem, the same dog acted in a similar way, though no longer embarrassed by family cares, and would on no account permit any strange dog, nor even her companions at the guard-house, to approach within the tent ropes."

After perusing this account of the Dog of Palestine, two points strike the reader. The first is the manner in which the Dog, in spite of all the social disadvantages under which it labours, displays one of the chief characteristics of canine nature, namely, the yearning after human society.

The animal in question had already attached herself to the guard-house, where she could meet with some sort of human converse, though the inborn prejudices of the Moslem would prevent the soldiers from inviting her to associate with them, as would certainly have been done by European soldiers. She nestled undisturbed in the orange-box, and, safe under the protection of the guard, brought up her young family in their immediate neighbourhood. But, as soon as Europeans arrived, her instinct told her that they would be closer associates than the Turkish soldiers who were quartered in the guard-house, and accordingly she removed herself and her family to the shelter of their tents.

Herein she carried out the leading principle of a dog's nature. A dog *must* have a master, or at all events a mistress, and just in proportion as he is free from human control, does he become less dog-like and more wolf-like. In fact, familiar intercourse with mankind is an essential part of a dog's true character, and the animal seems to be so well aware of this fact, that he will always contrive to find a master of some sort, and will endure a life of cruel treatment at the hands of a brutal owner rather than have no master at all.

The second point in this account is the singular local instinct which characterises the Dogs of Palestine and other eastern countries, and which is as much inbred in them as the faculty of marking game in the pointer, the combative nature in the bulldog, the exquisite scent in the bloodhound, and the love of water in the Newfoundland dog. In England, we fancy that the love of locality belongs especially to the cat, and that the Dog cares little for place, and much for man. But, in this

case, we find that the local instinct overpowered the yearning for human society. Fond as was this dog of her newly-found friends, and faithful as she was in her self-imposed service, she would not follow them away from the spot where she had been born, and where she had produced her own young.

This curious love for locality has evidently been derived from the traditional custom of successive generations, which has passed from the realm of reason into that of instinct. The reader will remember that Signor Pierotti mentions an instance where the dogs which he had been accustomed to feed would follow him as far as the limits of their particular district, but would go no further. The late Albert Smith, in his "Month at Constantinople," gives a similar example of this characteristic. He first describes the general habits of the dogs.

On the first night of his arrival, he could not sleep, and went to the window to look out in the night. "The noise I heard then I shall never forget. To say that if all the sheep-dogs, in going to Smithfield on a market-day, had been kept on the constant bark, and pitted against the yelping curs upon all the carts in London, they could have given any idea of the canine uproar that now first astonished me, would be to make the feeblest of images. The whole city rang with one vast riot. Down below me, at Tophane—over about Stamboul—far away at Scutari—the whole sixty thousand dogs that are said to overrun Constantinople appeared engaged in the most active extermination of each other, without a moment's cessation. The yelping, howling, barking, growling, and snarling, were all merged into one uniform and continuous even sound, as the noise of frogs becomes when heard at a

distance. For hours there was no lull. I went to sleep, and woke again, and still, with my windows open, I heard the same tumult going on; nor was it until daybreak that anything like tranquillity was restored.

"Going out in the daytime, it is not difficult to find traces of the fights of the night about the limbs of all the street dogs. There is not one, among their vast number, in the possession of a perfect skin. Some have their ears gnawed away or pulled off; others have their eyes taken out; from the backs and haunches of others perfect steaks of flesh had been torn away; and all bear the scars of desperate combats.

"Wild and desperate as is their nature, these poor animals are susceptible of kindness. If a scrap of bread is thrown to one of them now and then, he does not forget it; for they have, at times, a hard matter to live—not the dogs amongst the shops of Galata or Stamboul, but those whose 'parish' lies in the large burying-grounds and desert places without the city; for each keeps, or rather is kept, to his district, and if he chanced to venture into a strange one, the odds against his return would be very large. One battered old animal, to whom I used occasionally to toss a scrap of food, always followed me from the hotel to the cross street in Pera, where the two soldiers stood on guard, but would never come beyond this point. He knew the fate that awaited him had he done so; and therefore, when I left him, he would lie down in the road, and go to sleep until I came back.

"When a horse or camel dies, and is left about the roads near the city, the bones are soon picked very clean by these dogs, and they will carry the skulls or pelves to great distances. I was told that they will eat their

dead fellows—a curious fact, I believe, in canine economy. They are always troublesome, not to say dangerous, at night; and are especially irritated by Europeans, whom they will single out amongst a crowd of Levantines."

In the same work there is a short description of a solitary dervish, who had made his home in the hollow of a large plane-tree, in front of which he sat, surrounded by a small fence of stakes only a foot or so in height. Around him, but not venturing within the fence, were a number of gaunt, half-starved dogs, who prowled about him in hopes of having an occasional morsel of food thrown to them. Solitary as he was, and scanty as must have been the nourishment which he could afford to them, the innate trustfulness of the dog-nature induced them to attach themselves to human society of some sort, though their master was one, and they were many—he was poor, and they were hungry.

Once in the Scriptures the word Greyhound occurs, namely, in Prov. xxx. 29–31: "There be three things which go well, yea, four are comely in going: a lion, which is strongest among beasts, and turneth not away for any; a greyhound; an he-goat also; and a king, against whom there is no rising up." But the word "Greyhound" is only employed conjecturally, inasmuch as the signification of the Hebrew word *Zarzir-mathnâim* is "one girt about the loins." Some commentators have thought that the horse might be signified by this word, and that the girding about the loins referred to the trappings with which all Easterns love to decorate their steeds. Probably, however, the word in question refers neither to a horse nor a dog, but to a human athlete, or wrestler, stripped, and girt about the loins ready for the contest.

CATTLE.

The Cattle of Palestine, and their decadence at the present day—Ox-flesh not used for food in modern times—Oxen of the stall, and Oxen of the pasture—The use of the Ox in agriculture—The yoke and its structure—The plough and the goad—The latter capable of being used as a weapon—Treading out the corn—The cart and its wheels—The Ox used as a beast of burden—Cattle turned loose to graze—The Bulls of Bashan—Curiosity of the Ox-tribe—A season of drought—Branding the Cattle—An Egyptian field scene—Cattle-keeping an honourable post—The Ox as used for sacrifice—Ox-worship—The Bull Apis, and his history—Persistency of the Bull-worship—Jeroboam's sin—Various names of Cattle—The Indian Buffalo.

UNDER this head we shall treat of the domesticated oxen of Scripture, whether mentioned as Bull, Cow, Ox, Calf, Heifer, &c.

Two distinct species of cattle are found in Palestine, namely, the ordinary domesticated ox, and the Indian buffalo, which lives in the low-lying and marshy valley of the Jordan. Of this species we shall treat presently.

The domesticated cattle are very much like our own, but there is not among them that diversity of breed for which this country is famous; nor is there even any distinction of long and short-horned cattle. There are some places where the animals are larger than in others, but this difference is occasioned simply by the better quality and greater quantity of the food.

As is the case in most parts of the world where civilisa-

tion has made any progress, Domesticated Cattle were, and still are, plentiful in Palestine. Even at the present time the cattle are in common use, though it is evident, from many passages of Holy Writ, that in the days of Judæa's prosperity cattle were far more numerous than they are now, and were treated in a better fashion.

To take their most sacred use first, a constant supply of cattle was needed for the sacrifices, and, as it was necessary that every animal which was brought to the altar should be absolutely perfect, it is evident that great care was required in order that the breed should not deteriorate, a skill which has long been rendered useless by the abandonment of the sacrifices.

Another reason for their better nurture in the times of old is that in those days the ox was largely fed and fatted for the table, just as is done with ourselves. At the present day, the flesh of the cattle is practically unused as food, that of the sheep or goat being always employed, even when a man gives a feast to his friends. But, in the old times, stalled oxen, *i.e.*, oxen kept asunder from those which were used for agricultural purposes, and expressly fatted for the table, were in constant use. See, for example, the well-known passage in Prov. xv. 17, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Again, the Prophet Jeremiah makes use of a curious simile, "Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. Also her hired men are in the midst of her like fatted bullocks [or, bullocks of the stall], for they also are turned back, and are fled away together." (Jer. xlvi. 20.) And in 1 Kings iv. 22, 23, when describing the glories of Solomon's household, the sacred writer draws a distinction between the

oxen which were especially fattened for the table of the king and the superior officers, and those which were consumed by the lower orders of his household: "And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl." Again, in the well-known parable of the king's marriage, there is an allusion to fatted animals, and a distinction is made between the oxen of the pasture and those of the stall. "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready."

Calves—mostly, if not always, bull-calves—were largely used for food in Palestine, and in the households of the wealthy were fatted for the table. See, for example, the familiar parable of the prodigal son, in which the rejoicing father is mentioned as preparing a great feast in honour of his son's return, and ordering the fatted calf to be killed —the calf in question being evidently one of the animals that were kept in good condition against any festive occasion. And, even in the earliest history of the Bible, the custom of keeping a fatted calf evidently prevailed, as is shown by the conduct of Abraham, who, when he was visited by the three heavenly guests, "ran unto the herd, and fetched a calf, tender and good," and had it killed and dressed at once, after the still existing fashion of the East.

But, even in the times of Israel's greatest prosperity, the chief use of the ox was as an agricultural labourer, thus reversing the custom of this country, where the horse has taken the place of the ox as a beast of draught, and where

cattle are principally fed for food. Ploughing was, and is, always performed by oxen, and allusions to this office are scattered plentifully through the Old and New Testaments.

When understood in this sense, oxen are almost always spoken of in connection with the word "yoke," and as each yoke comprised two oxen, it is evident that the word is used as we employ the term "brace," or pair. The yoke, which is the chief part of the harness, is a very simple affair. A tolerably stout beam of wood is cut of a sufficient length to rest upon the necks of the oxen standing side by side, and a couple of hollows are scooped out to receive the crest of the neck. In order to hold it in its place, two flexible sticks are bent under their necks, and the ends fixed into the beam of the yoke. In the middle of this yoke is fastened the pole of the plough or cart, and this is all the harness that is used, not even traces being required.

It will be seen that so rude an implement as this would be very likely to gall the necks of the animals, unless the hollows were carefully smoothed, and the heavy beam adapted to the necks of the animals. This galling nature of the yoke, so familiar to the Israelites, is used repeatedly as a metaphor in many passages of the Old and New Testaments. These passages are too numerous to be quoted, but I will give one or two of the most conspicuous among them. The earliest mention of the yoke in the Scriptures is a metaphor.

After Jacob had deceived his father, in procuring for himself the blessing which was intended for his elder brother, Isaac comforts Esau by the prophecy that, although he must serve his brother, yet "it shall come to pass when thou shalt have the dominion, that thou shalt break his

"It is good for a man to bear the yoke in his youth."—*Lam.* iii. 27.

yoke from off thy neck." Again, in the next passage where the yoke is mentioned, namely, Lev. xxvi. 13, the word is employed in the metaphorical sense: "I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, and I have broken the bands of your yoke, and made you go upright."

Then, in Deut. xxviii. 48, the word yoke is not only used metaphorically, but with an addition that forcibly expresses its weight and galling character: "Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things, and He shall put a yoke of iron upon thy neck, until He have destroyed thee."

The word yoke is also used as a metaphor for servitude, even of a domestic character, as we may see in 1 Tim. vi. 1: "Let as many servants as are under the yoke count their own masters worthy of all honour." In the Acts of the Apostles, we find St. Peter using the same metaphor: "Why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?" And the Lord Himself uses the same metaphor in the well-known passage, "Take my yoke upon you, for my yoke is easy and my burden light."

The plough was equally simple, and consisted essentially of a bent branch, one end of which was armed with an iron point by way of a share, while the other formed the pole or beam, and was fastened to the middle of the yoke. It was guided by a handle, which was usually a smaller branch that grew from the principal one. A nearly similar instrument is used in Asia Minor to the present day, and is a curious relic of the most ancient times of history, for we find on the Egyptian monuments figures of

the various agricultural processes, in which the plough is made after this simple manner.

Of course such an instrument is a very ineffective one, and can but scratch, rather than plough the ground, the warmth of the climate and fertility of the land rendering needless the deep ploughing of our own country, where the object is to turn up the earth to the greatest possible depth. One yoke of oxen was generally sufficient to draw a plough, but occasionally a much greater number were required. We read, for example, of Elisha, who, when he received his call from Elijah, was ploughing with twelve yoke of oxen, *i.e.*, twenty-four. It has been suggested, that the twelve yoke of oxen were not all attached to the same plough, but that there were twelve ploughs, each with its single yoke of oxen. This, however, was scarcely likely to be the case, as it is definitely stated that Elisha "was ploughing with twelve yoke of oxen before him, and he with the twelfth," and it is much more probable that the land was heavy, and that, therefore, the plough could not be properly worked without the additional force.

The instrument with which the cattle were driven was not a whip, but a goad. This goad was a long and stout stick, armed with a spike at one end, and having a kind of spud at the other, with which the earth could be scraped off the share when it became clogged. Such an instrument might readily be used as a weapon, and, in the hands of a powerful man, might be made even more formidable than a spear. As a weapon, it often was used, as we see from many passages of the Scriptures. For example, it is said in Judges iii. 31, "that Shamgar the son of Anath killed six hundred Philistines with an ox-goad."

Afterwards, in the beginning of Saul's reign, when the Israelites fairly measured themselves against the Philistines, it was found that only Saul and Jonathan were even tolerably armed. Fearful of the numbers and spirit of the Israelites, the Philistines had disarmed them, and were so cautious that they did not even allow them to possess forges wherewith to make or sharpen the various agricultural instruments which they possessed, lest they should surreptitiously provide themselves with weapons. The only smith's tool which they were allowed to retain was a file with which each man might trim the edges of the ploughshares, mattocks, axes, and sharpen the points of the goad. The only weapons which they could muster were made of their agricultural implements, and among the most formidable of them was the goad.

How the goad came into use in Palestine may easily be seen. The Egyptians, from among whom the people of Israel passed into the Promised Land, did not use the goad in ploughing, but the whip, which, from the representations on the Egyptian monuments, was identical with the koorbash, or "cow-hide" whip, which is now in use in the same country. But this terrible whip, which is capable, when wielded by a skilful hand, of cutting deep grooves through the tough hide of the ox, could not be obtained by the Jews, because the hippopotamus, of whose hide it was made, did not live in or near Palestine. They therefore were forced to use some other instrument wherewith to urge on the oxen, and the goad was clearly the simplest and most effective implement for this purpose.

After the land was ploughed and sown, and the harvest was ripened, the labours of the oxen were again called into

requisition, first for threshing out the corn, and next for carrying or drawing the grain to the storehouses.

In the earlier days, the process of threshing was very

TREADING OUT CORN.

"Thou shalt not muzzle the ox when he treadeth out the corn."—*Deut.* xxv. 4.

simple. A circular piece of ground was levelled, and beaten very hard and flat, its diameter being from fifty

to a hundred feet. On this ground the corn was thrown, and a number of oxen were driven here and there on it, so that the constant trampling of their feet shook the ripe grain out of the ears. The corn was gathered together in the middle of the floor, and as fast as it was scattered by the feet of the oxen, it was thrown back towards the centre.

Afterwards, an improvement was introduced in the form of a rough sledge, called "moreg," to which the oxen were harnessed by a yoke, and on which the driver stood as he guided his team round the threshing-floor. This instrument is mentioned in Isa. xli. 15: "Behold, I will make thee a new and sharp threshing instrument having teeth [or mouths]: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Mention is also made of the same implement in 2 Sam. xxiv. 22, where it is related that Araunah the Jebusite offered to give David the oxen for a burnt-sacrifice, and the moregs and other implements as wood with which they could be burned.

The work of treading out the corn was a hard and trying one for the oxen, and it was probably on this account that the kindly edict was made, that the oxen who trod out the corn should not be muzzled. As a rule, the cattle were not fed nearly as carefully as is done with us, and so the labours of the threshing-floor would find a compensation in the temporary abundance of which the animals might take their fill.

After the corn was threshed, or rather trodden out, the oxen had to draw it home in carts. These were but slight improvements on the threshing-sledge, and were simply trays or shallow boxes on a pair of wheels. As the wheels were merely slices cut from the trunk of a tree, and were

not furnished with iron tires, they were not remarkable for roundness, and indeed, after a little time, were worn into rather irregular ovals, so that the task of dragging a cart over the rough roads was by no means an easy one. And, as the axle was simply a stout pole fastened to the bottom of the cart, and having its rounded ends thrust through holes in the middle of the wheels, the friction was enormous. As, moreover, oil and grease were far too precious luxuries to be wasted in lubricating the axles, the creaking and groaning of the wheels was a singularly disagreeable and ear-piercing sound.

The common hackery of India is a good example of the carts mentioned in the Scriptures. As with the plough, the cart was drawn by a couple of oxen, connected by the yoke. The two kinds of cart, namely, the tray and the box, are clearly indicated in the Scriptures. The new cart on which the Ark was placed when it was sent back by the Philistines (see 1 Sam. vi. 7) was evidently one of the former kind, and so was that which was made twenty years afterwards, for the purpose of conveying the Ark to Jerusalem.

The second kind of cart is mentioned by the Prophet Amos (ch. ii. 13), "Behold, I am pressed under you, as a cart is pressed that is full of sheaves," reference being evidently made to heaping up of the sheaves in the cart, and pressing them down, as is done at the present day.

That oxen were also employed as beasts of burden is shown by the passage in 1 Chron. xii. 40, "Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen."

Although the cattle were evidently better tended in the

olden times than at present, those animals which were used for agriculture seem to have passed rather a rough life, especially in the winter time. It is rather curious that the Jews should have had no idea of preserving the grass by making it into hay, as is done in Europe. Consequently the chief food of the cattle was the straw and chaff which remained on the threshing-floor after the grain had been separated. See Isa. xxx. 23: "In that day shall thy cattle feed in large pastures. The oxen likewise, and the young asses that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan."

This, indeed, was the only use to which the straw could be put, for it was so crushed and broken by the feet of the oxen and the threshing-sledge that it was rendered useless. Allusion is made to the crushing of the straw in many passages of Scripture. See, for example, Isa. xxv. 10, "Moab shall be trodden down [or threshed] under him, even as straw is trodden down for the dunghill."

The want of winter forage is the chief reason why cattle are so irregularly disposed over Palestine, many parts of that country being entirely without them, and only those districts containing them in which fresh forage may be found throughout the year.

Except a few yoke of oxen, which are kept in order to draw carts, and act as beasts of burden, the cattle are turned loose for a considerable portion of the year, and run about in herds from one pasturage to another. Thus they regain many of the characteristics of wild animals, and it is to this habit of theirs that many of the Scriptural allusions can be traced.

For example, see Ps. xxii. 12, "Many bulls have com-

passed me, strong bulls of Bashan have beset me round. They gaped on me with their mouths [or, their mouths opened against me] as a ravening and a roaring lion." This passage alludes to the curiosity inherent in cattle, which have a habit of following objects which they do not understand or dislike, and surrounding it with looks of grave wonderment. Even in their domesticated state this habit prevails. When I was a boy, I sometimes amused myself with going into a field where a number of cows and oxen were grazing, and lying down in the middle of it. The cattle would soon become uneasy, toss their heads about, and gradually draw near on every side, until at last they would be pressed together closely in a circle, with their heads just above the object of their astonishment. Their curious, earnest looks have always been present to my mind when reading the above quoted passage.

The Psalmist does not necessarily mean that the bulls in question were dangerous animals. On the contrary, the bulls of Palestine are gentle in comparison with our own animals, which are too often made savage by confinement and the harsh treatment to which they are subjected by rough and ignorant labourers. In Palestine a pair of bulls may constantly be seen attached to the same yoke, a thing that never would be seen in this country.

The custom of turning the herds of cattle loose to find pasture for themselves is alluded to in Joel i. 18, "How do the beasts groan! the herds of cattle are perplexed because they have no pasture." We can easily imagine to ourselves the terrible time to which the prophet refers, "when the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness," as it is wont to do when a spark falls upon grass dried up and withered,

by reason of the sun's heat and the lack of water. Over such a country, first withered by drought, and then desolated by fire, would the cattle wander, vainly searching on the dusty and blackened surface for the tender young blades which always spring up on a burnt pasture as soon as the first rains fall. Moaning and bellowing with thirst and disappointment, they would vainly seek for food or water in places where the seed lies still under the clods where it was sown (v. 17), where the vines are dried up, and the fig, the pomegranate and the palm (v. 12) are all withered for want of moisture.

Such scenes are still to be witnessed in several parts of the world. Southern Africa is sometimes sadly conspicuous for them, an exceptional season of drought keeping back the fresh grass after the old pastures have been burned (the ordinary mode of cultivating pasture land). Then the vast herds of cattle, whose milk forms the staff of life to the inhabitants, wander to and fro, gathering in masses round any spot where a spring still yields a little water, and bellowing and moaning with thirst as they press their way towards the spot where their owners are doling out to each a small measure of the priceless fluid.

The cattle are branded with the mark of their owners, so that in these large herds there might be no difficulty in distinguishing them when they were re-captured for the plough and the cart. On one of the Egyptian monuments there is a very interesting group, which has furnished the idea for the plate which illustrates this article. It occurs in the tombs of the kings at Thebes, and represents a ploughing scene. The simple two-handled plough is being dragged by a pair of cows, who

have the yoke fastened across the horns instead of lying on the neck, and a sower is following behind, scattering the grain out of a basket into the newly-made furrows. In front of the cow is a young calf, which has run to meet its mother, and is leaping for joy before her as she steadily plods along her course.

The action of both animals is admirably represented; the steady and firm gait of the mother contrasting with the light, gambolling step and arched tail of her offspring. Both are branded with the same mark, namely, three equal-armed crosses, one on the haunch, another on the side, and a third on the neck. The driver carries the whip, or koorbash, which has been already mentioned, and which is familiar to travellers in Southern Africa under the title of "sjambok."

In the olden times of the Israelitish race, herd-keeping was considered as an honourable occupation, in which men of the highest rank might engage without any derogation to their dignity. We find, for instance, that Saul himself, even after he had been appointed king, was acting as herdsman when the people saw the mistake they had made in rejecting him as their monarch, and came to fetch their divinely-appointed leader from his retirement. (See 1 Sam. xi. 5.) Doeg, too, the faithful companion of Saul, was made the chief herdsman of his master's cattle, so that for Saul to confer such an office, and Doeg to accept it, shows that the post was one of much honour. And afterwards, when David was in the zenith of his power, he completed the organisation of his kingdom, portioning out not only his army into battalions, and assigning a commanding officer to each battalion, but also appointing a ruler to each tribe, and setting officers over his treasury,

over the vineyards, over the olive-trees, over the store-houses, and over the cattle. And these offices were so important that the names of their holders are given at length in 1 Chron. xxvii., those of the various herdsmen being thought as worthy of mention as those of the treasurers, the military commanders, or the headmen of the tribes.

Before concluding this necessarily short account of the domesticated oxen of Palestine, it will be needful to give a few lines to the animal viewed in a religious aspect. Here we have, in bold contrast to each other, the divine appointment of certain cattle to be slain as sacrifices, and the reprobation of worship paid to those very cattle as living emblems of divinity. This false worship was learned by the Israelites during their long residence in Egypt, and so deeply had the customs of the Egyptian religion sunk into their hearts, that they were not eradicated after the lapse of centuries. It may easily be imagined that such a superstition, surrounded as it was with every external circumstance which could make it more imposing, would take a powerful hold of the Jewish mind.

Chief among the multitude of idols or symbols was the god Apis, represented by a bull. Many other animals, especially the cat and the ibis, were deeply honoured among the ancient Egyptians, as we learn from their own monuments and from the works of the old historians. All these creatures were symbols as well as idols, symbols to the educated and idols to the ignorant.

None of them was held in such universal honour as the bull Apis. The particular animal which represented the deity, and which was lodged with great state and honour

in his temple at Memphis, was thought to be divinely selected for the purpose, and to be impressed with certain marks. His colour must be black, except a square spot on the forehead, a crescent-shaped white spot on the right side, and the figure of an eagle on his back. Under the tongue must be a knob shaped like the sacred scarabæus, and the hairs of his tail must be double.

This representative animal was only allowed to live for a certain time, and when he had reached this allotted period, he was taken in solemn procession to the Nile and drowned in its sacred waters. His body was then embalmed, and placed with great state in the tombs at Memphis.

After his death, whether natural or not, the whole nation went into mourning, and exhibited all the conventional signs of sorrow, until the priests found another bull which possessed the distinctive marks. The people then threw off their mourning robes, and appeared in their best attire, and the sacred bull was exhibited in state for forty days before he was taken to his temple at Memphis. The reader will here remember the analogous case of the Indian cattle, some of which are held to be little less than incarnations of divinity.

Even at the very beginning of the exodus, when their minds must have been filled with the many miracles that had been wrought in their behalf, and with the cloud and fire of Sinai actually before their eyes, Aaron himself made an image of a calf in gold, and set it up as a symbol of the Lord. That the idol in question was intended as a symbol by Aaron is evident from the words which he used when summoning the people to worship, "To-morrow is a feast of the Lord" (Exod. xxxii. 5). The people,

however, clearly lacked the power of discriminating between the symbol and that which it represented, and worshipped the image just as any other idol might be worshipped. And, in spite of the terrible and swift punishment that followed, and which showed the profanity of the act, the idea of ox-worship still remained among the people.

Five hundred years afterwards we find a familiar example of it in the conduct of Jeroboam, "who made Israel to sin," the peculiar crime being the open resuscitation of ox-worship. "The king made two calves of gold and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. . . . And he made an house of high places, and made priests of the lowest of the people, which were not of the tribe of Levi. And Jeroboam ordained a feast . . . like unto the feast in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made."

Here we have a singular instance of a king of Israel repeating, after a lapse of five hundred years, the very acts which had drawn down on the people so severe a punishment, and which were so contrary to the law that they had incited Moses to fling down and break the sacred tables on which the commandments had been divinely inscribed. Nothing is omitted: the shape of the idol, the material of which it is composed, the offerings, and the very words in which Aaron had so deeply sinned, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." Successive monarchs followed his example, and, according

to the graphic words of Scripture, they "departed not from the ways of Jeroboam the son of Nebat, who made Israel to sin."

As was likely to be the case in a land where cattle were of such importance, and often formed the principal wealth of the inhabitants, many words were in use to distinguish the cattle according to sex, age, and number. Thus, Bakar signifies the adult animal of either sex, the test of full growth being fitness for the plough. Consequently, Ben-Baka, or son of the herd, signifies a male calf, and Aiglah-Bakar, a female calf. The term Bakar is derived from a Hebrew word signifying to cleave or plough, and hence it is used to signify those animals which are old enough to be put to the plough.

Then there is the word Shor, or Tor, to signify a single head of cattle, of any age, or of either sex. The second form of this word is familiar to us in the Latin word "taurus," and the English "steer." There are several other words, such as Par, a young bull, and Parah, a heifer, which do not need explanation.

ANOTHER species of the ox-tribe now inhabits Palestine, though commentators rather doubt whether it is not a comparatively late importation. This is the true BUFFALO, which is spread over a very large portion of the earth, and is very plentiful in India. In that country there are two distinct breeds of the Buffalo, namely, the Arnee, a wild variety, and the Bhainsa, a tamed variety. The former animal is much larger than the latter, being sometimes

more than ten feet in length from the nose to the root of the tail, and measuring between six and seven feet in height at the shoulder. Its horns are of enormous length, the tail is very short, and tufts of hair grow on the fore-

THE BUFFALO.

head and horns. The tamed variety is at least one-third smaller, and, unlike the Arnee, never seems to get into high condition. It is an ugly, ungainly kind of beast, and is rendered very unprepossessing to the eye by the bald patches which are mostly found upon its hide.

Being a water-loving animal, the Buffalo always inhabits the low-lying districts, and is fond of wallowing in the oozy marshes, in which it remains for hours, submerged all but its head, and tranquilly chewing the cud while enjoying its mud-bath. While thus engaged the animal depresses its horns so that they are scarcely visible, barely allowing more than its eyes, ears, and nostrils to remain above the surface, so that the motionless heads are scarcely distinguishable from the grass and reed tufts which stud the marshes. Nothing is more startling to an inexperienced traveller than to pass by a silent and tranquil pool where the muddy surface is unbroken except by a number of black lumps and rushy tufts, and then to see these tufts suddenly transformed into twenty or thirty huge beasts rising out of the still water as if by magic. Generally, the disturber of their peace had better make the best of his way out of their reach, as the Buffalo, whether wild or tame, is of a tetchy and irritable nature, and resents being startled out of its state of dreamy repose.

In the Jordan valley the Buffalo is found, and is used for agriculture, being of the Bhainsa, or domesticated variety. Being much larger and stronger than the ordinary cattle, it is useful in drawing the plough, but its temper is too uncertain to render it a pleasant animal to manage. As is the case with all half-wild cattle, its milk is very scanty, but compensates by the richness of the quality for the lack of quantity.

THE SHEEP.

Importance of Sheep in the Bible—The Sheep the chief wealth of the pastoral tribes—Tenure of land—Value of good pasture-land—Arab shepherds of the present day—Difference between the shepherds of Palestine and England—Wanderings of the flocks in search of food—Value of the wells—How the Sheep are watered—Duties of the shepherd—The shepherd a kind of irregular soldier—His use of the sling—Sheep following their shepherd—Calling the Sheep by name—The shepherd usually a part owner of the flocks—Structure of the sheepfolds—The rock caverns of Palestine—David's adventure with Saul—Penning of the Sheep by night—Use of the dogs—Sheep sometimes brought up by hand—How Sheep are fattened in the Lebanon district—The two breeds of Sheep in Palestine—The broad-tailed Sheep, and its peculiarities—Reference to this peculiarity in the Bible—The Talmudical writers, and their directions to sheep-owners.

We now come to a subject which will necessarily occupy us for some little time.

There is, perhaps, no animal which occupies a larger space in the Scriptures than the Sheep. Whether in religious, civil, or domestic life, we find that the Sheep is bound up with the Jewish nation in a way that would seem almost incomprehensible, did we not recall the light which the New Testament throws upon the Old, and the many allusions to the coming Messiah under the figure of the Lamb that taketh away the sins of the world.

In treating of the Sheep, it will be perhaps advisable to begin the account by taking the animal simply as one of

those creatures which have been domesticated from time immemorial, dwelling slightly on those points on which the sheep-owners of the old days differed from those of our own time.

In the first place, the tenure of land was—and is still—entirely different from anything that can be found in our own country. With us, the comparatively large amount of population, placed on a comparatively small area of ground, prohibits the mode of sheep-keeping as practised in the East, where the pasture-lands are of vast extent, and common to all who choose to take their flocks to them. We have at present the Downs and the Highlands as examples of such pasturage, but they are of small extent when compared with the vast plains which are used for this purpose in the East.

The only claim to the land seems, in the old times of the Scriptures, to have lain in cultivation, or perhaps in the land immediately surrounding a well. But any one appears to have taken a piece of ground and cultivated it, or to have dug a well wherever he chose, and thereby to have acquired a sort of right to the soil. The same custom prevails at the present day among the cattle-breeding races of Southern Africa. The banks of rivers, on account of their superior fertility, were considered as the property of the chiefs who lived along their course, but the inland soil was free to all.

Had it not been for this freedom of the land, it would have been impossible for the great men to have nourished the enormous flocks and herds of which their wealth consisted; but, on account of the lack of ownership of the soil, a flock could be moved to one district after another as fast as it exhausted the herbage, the shepherds thus un-

consciously imitating the habits of the gregarious animals, which are always on the move from one spot to another.

Pasturage being thus free to all, Sheep had a higher comparative value than is the case with ourselves, who have to pay in some way for their keep. There is a proverb in the Talmud which may be curtly translated, "Land sell, sheep buy."

The value of a good pasture ground for the flocks is so great, that its possession is well worth a battle, the shepherds being saved from a most weary and harassing life, and being moreover fewer in number than is needed when the pasturage is scanty. Sir S. Baker, in his work on Abyssinia, makes some very interesting remarks upon the Arab herdsmen, who are placed in conditions very similar to those of the Israelitish shepherds in a bad pasture-land.

"The Arabs are creatures of necessity; their nomadic life is compulsory, as the existence of their flocks and herds depends upon the pasturage. Thus, with the change of seasons they must change their localities according to the presence of fodder for their cattle. . . . The Arab cannot halt in one spot longer than the pasturage will support his flocks. The object of his life being fodder, he must wander in search of the ever-changing supply. His wants must be few, as the constant change of encampment necessitates the transport of all his household goods; thus he reduces to a minimum his domestic furniture and utensils. . . .

"This striking similarity to the descriptions of the Old Testament is exceedingly interesting to a traveller when residing among these curious and original people. With the Bible in one's hand, and these unchanged tribes

before the eyes, there is a thrilling illustration of the sacred record; the past becomes the present, the veil of three thousand years is raised, and the living picture is a witness to the exactness of the historical description. At the same time, there is a light thrown upon many obscure passages in the Old Testament by the experience of the present customs and figures of speech of the Arabs, which are precisely those that were practised at the periods described. . . .

"Should the present history of the country be written by an Arab scribe, the style of the description would be precisely that of the Old Testament. There is a fascination in the unchangeable features of the Nile regions. There are the vast pyramids that have defied time, the river upon which Moses was cradled in infancy, the same sandy desert through which he led his people, and the watering-places where their flocks were led to drink. The wild and wandering Arabs, who thousands of years ago dug out the wells in the wilderness, are represented by their descendants, unchanged, who now draw water from the deep wells of their forefathers, with the skins that have never altered their fashion.

"The Arabs, gathering with their goats and sheep around the wells to-day, recall the recollection of that distant time when 'Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and lo! there were three flocks of sheep lying by it,' &c. The picture of that scene would be an illustration of Arab daily life in the Nubian deserts, where the present is a mirror of the past."

Owing to the great number of Sheep which they have to tend, and the peculiar state of the country, the life

of the shepherd in Palestine is even now very different from that of an English shepherd, and in the days of the early Scriptures the distinction was even more distinctly marked.

Sheep had to be tended much more carefully than we generally think. In the first place, a thoughtful shepherd had always one idea before his mind,—namely, the possibility of obtaining sufficient water for his flocks. Even pasturage is less important than water, and, however tempting a district might be, no shepherd would venture to take his charge there if he were not sure of obtaining water. In a climate such as ours, this ever-pressing anxiety respecting water can scarcely be appreciated, for in hot climates not only is water scarce, but it is needed far more than in a temperate and moist climate. Thirst does its work with terrible quickness, and there are instances recorded where men have sat down and died of thirst in sight of the river which they had not strength to reach.

In places therefore through which no stream runs, the wells are the great centres of pasturage, around which are to be seen vast flocks extending far in every direction. These wells are kept carefully closed by their owners, and are only opened for the use of those who are entitled to water their flocks at them.

Noontide is the general time for watering the Sheep, and towards that hour all the flocks may be seen converging towards their respective wells, the shepherd at the head of each flock, and the Sheep following him. See how forcible becomes the imagery of David, the shepherd poet, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures (or, in pastures

of tender grass): He leadeth me beside the still waters" (Ps. xxiii. 1, 2). Here we have two of the principal duties of the good shepherd brought prominently before us,—namely, the guiding of the Sheep to green pastures and leading them to fresh water. Very many references are made in the Scriptures to the pasturage of sheep, both in a technical and a metaphorical sense; but as our space is limited, and these passages are very numerous, only one or two of each will be taken.

In the story of Joseph, we find that when his father and brothers were suffering from the famine, they seem to have cared as much for their Sheep and cattle as for themselves, inasmuch as among a pastoral people the flocks and herds constitute the only wealth. So, when Joseph at last discovered himself, and his family were admitted to the favour of Pharaoh, the first request which they made was for their flocks. "Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

"They said, moreover, unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

This one incident, so slightly remarked in the sacred history, gives a wonderfully clear notion of the sort of life led by Jacob and his sons. Forming, according to custom, a small tribe of their own, of which the father was the chief, they led a pastoral life, taking their continually increasing herds and flocks from place to place as they could find food for them. For example, at the memorable

time when the story of Joseph begins, he was sent by his father to his brothers, who were feeding the flocks, and he wandered about for some time, not knowing where to find them. It may seem strange that he should be unable to discover such very conspicuous objects as large flocks of Sheep and goats, but the fact is that they had been driven from one pasture-land to another, and had travelled in search of food all the way from Shechem to Dothan.

In 1 Chron. iv. 39, 40, we read of the still pastoral Israelites that "they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable."

How it came to be quiet and peaceable is told in the context. It was peaceable simply because the Israelites were attracted by the good pasturage, attacked the original inhabitants, and exterminated them so effectually that none were left to offer resistance to the usurpers. And we find from this passage that the value of good pasture-land where the Sheep could feed continually without being forced to wander from one spot to another was so considerable, that the owners of the flocks engaged in war, and exposed their own lives, in order to obtain so valuable a possession.

As to the figurative passages, they are far too numerous to be quoted, and are found throughout the whole of the Old and New Testaments. For example, see Psalm lxxix. 13, "So we Thy people and the sheep of Thy pasture will give Thee thanks for ever." And again, "I will feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall

their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel" (Ezek. xxxiv. 13, 14).

We will now look at one or two of the passages that mention watering the Sheep—a duty so imperative on an Oriental shepherd, and so needless to our own.

In the first place, we find that most graphic narrative which occurs in Gen. xxix., to which a passing reference has already been made. When Jacob was on his way from his parents to the home of Laban in Padan-aram, he came upon the very well which belonged to his uncle, and there saw three flocks of Sheep lying around the well, waiting until the proper hour arrived. According to custom, a large stone was laid over the well, so as to perform the double office of keeping out the sand and dust, and of guarding the precious water against those who had no right to it. And when he saw his cousin Rachel arrive with the flock of which she had the management, he, according to the courtesy of the country and the time, rolled away the ponderous barrier, and poured out water into the troughs for the Sheep which Rachel tended.

About two hundred years afterwards, we find Moses performing a similar act. When he was obliged to escape into Midian on account of his fatal quarrel with a tyrannical Egyptian, he sat down by a well, waiting for the time when the stone might be rolled away, and the water be distributed. Now it happened that this well belonged to Jethro, the chief priest of the country, whose wealth consisted principally of Sheep. He entrusted his flock to the care of his seven daughters, who led their Sheep to the well and drew water as usual into the troughs. Pre-

suming on their weakness, other shepherds came and tried to drive them away, but were opposed by Moses, who drove them away, and with his own hands watered the flock.

Now in both these examples we find that the men who performed the courteous office of drawing the water and pouring it into the sheep-troughs married afterwards the girl to whose charge the flocks had been committed. This brings us to the Oriental custom which has been preserved to the present day.

The wells at which the cattle are watered at noon-day are the meeting-places of the tribe, and it is chiefly at the well that the young men and women meet each other. As each successive flock arrives at the well, the number of the people increases, and while the Sheep and goats lie patiently round the water, waiting for the time when the last flock shall arrive, and the stone be rolled off the mouth of the well, the gossip of the tribe is discussed, and the young people have ample opportunity for the pleasing business of courtship.

As to the passages in which the wells, rivers, brooks, water-springs, are spoken of in a metaphorical sense, they are too numerous to be quoted.

And here I may observe, that in reality the whole of Scripture has its symbolical as well as its outward signification; and that, until we have learned to read the Bible strictly according to the spirit, we cannot understand one-thousandth part of the mysteries which it conceals behind its veil of language; nor can we appreciate one-thousandth part of the treasures of wisdom which lie hidden in its pages from those who have eyes and cannot see, ears and cannot hear.

Another duty of the shepherd of ancient Palestine was to guard his flock from depredators, whether man or beast. Therefore the shepherd was forced to carry arms; to act as a sentry during the night; and, in fact, to be a sort of irregular soldier. A fully-armed shepherd had with him his bow, his spear, and his sword, and not even a shepherd lad was without his sling and the great quarter-staff which is even now universally carried by the tribes along the Nile—a staff as thick as a man's wrist, and six or seven feet in length. He was skilled in the use of all these weapons, especially in that of the sling.

In England, in these days, the sling is only considered as a mere toy, whereas, before the introduction of fire-arms, it was one of the most formidable weapons that could be wielded by light troops. Round and smooth stones weighing three or four ounces were the usual projectiles, and, by dint of constant practice from childhood, the slingers could aim with a marvellous precision. Of this fact we have a notable instance in David, who knew that the sling and the five stones in the hand of an active youth unencumbered by armour, and wearing merely the shepherd's simple tunic, were more than a match for all the ponderous weapons of the gigantic Philistine.

It has sometimes been the fashion to attribute the successful aim of David to a special miracle, whereas those who are acquainted with ancient weapons know well that no miracle was wrought, because none was needed; a good slinger at that time being as sure of his aim as a good rifleman of our days.

The sling was in constant requisition, being used both in directing the Sheep and in repelling enemies: a stone skilfully thrown in front of a straying Sheep being a well-

understood signal that the animal had better retrace its steps if it did not want to feel the next stone on its back.

Passing his whole life with his flock, the shepherd was

SHEEP FOLLOWING THEIR SHEPHERD.

"He calleth his own sheep by name, and leadeth them out."—*John* x. 3.

identified with his Sheep far more than is the case in this country. He knew all his Sheep by sight, he called them

all by their names, and they all knew him and recognised his voice. He did not drive them, but he led them, walking in their front, and they following him. Sometimes he would play with then, pretending to run away while they pursued him, exactly as an infant-school teacher plays with the children.

Consequently, they looked upon him as their protector as well as their feeder, and were sure to follow wherever he led them.

We must all remember how David, who had passed all his early years as a shepherd, speaks of God as the Shepherd of Israel, and the people as Sheep; never mentioning the Sheep as being driven, but always as being led. "Thou leddest Thy people like a flock, by the hands of Moses and Aaron" (Ps. lxxvii. 20); "The Lord is my Shepherd. . . . He leadeth me beside the still waters" (Ps. xxiii. 1, 2); "Lead me in a plain path, because of mine enemies" (Ps. xxvii. 11); together with many other passages too numerous to be quoted.

Our Lord Himself makes a familiar use of the same image: "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee frrom him: for they know not the voice of strangers" (John x. 3–5). And again at verse 26: "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me."

Although the shepherds of our own country know their Sheep by sight, and say that there is as much difference in the faces of Sheep as of men, they have not, as a rule,

attained the art of teaching their Sheep to recognise their names. This custom, however, is still retained, as may be seen from a well-known passage in Hartley's "Researches in Greece and the Levant:"—

"Having had my attention directed last night to the words in John x. 3, I asked my man if it were usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hands of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal.

"It is also true that in this country, 'a stranger will they not follow, but will flee from him.' The shepherd told me that many of his sheep were still wild, that they had not learned their names, but that by teaching them they would all learn them."

Generally, the shepherd was either the proprietor of the flock, or had at all events a share in it, of which latter arrangement we find a well-known example in the bargain which Jacob made with Laban, all the white Sheep belonging to his father-in-law, and all the dark and spotted Sheep being his wages as shepherd. Such a man was far more likely to take care of the Sheep than if he were merely a paid labourer; especially in a country where the life of a shepherd was a life of actual danger, and he might at any time be obliged to fight against armed

robbers, or to oppose the wolf, the lion, or the bear. The combat of the shepherd David with the last-mentioned animals has already been noticed.

In allusion to the continual risks run by the Oriental shepherd, our Lord makes use of the following well-known words:—"The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and have it more abundantly. I am the Good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, . . . whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep."

Owing to the continual moving of the Sheep, the shepherd had very hard work during the lambing time, and was obliged to carry in his arms the young lambs which were too feeble to accompany their parents, and to keep close to him those Sheep who were expected soon to become mothers. At that time of the year the shepherd might constantly be seen at the head of his flock, carrying one or two lambs in his arms, accompanied by their mothers.

In allusion to this fact Isaiah writes: "His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead them that are with young" (or, "that give suck," according to the marginal reading). Here we have presented at once before us the good shepherd who is no hireling, but owns the Sheep; and who therefore has "his reward with him, and his work before him;" who

bears the tender lambs in his arms, or lays them in the folds of his mantle, and so carries them in his bosom, and leads by his side their yet feeble mothers.

Frequent mention is made of the folds in which the Sheep are penned; and as these folds differed—and still differ—materially from those of our own land, we shall miss the force of several passages of Scripture if we do not understand their form, and the materials of which they were built. Our folds consist merely of hurdles, moveable at pleasure, and so low that a man can easily jump over them, and so fragile that he can easily pull them down. Moreover, the Sheep are frequently enclosed within the fold while they are at pasture.

If any one should entertain such an idea of the Oriental fold, he would not see the force of the well-known passage in which our Lord compares the Church to a sheepfold, and Himself to the door. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice. . . . All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Had the fold here mentioned been a simple enclosure of hurdles, such an image could not have been used. It is evident that the fold to which allusion was made, and which was probably in sight at the time when Jesus was disputing with the Pharisees, was a structure of some pretensions; that it had walls which a thief could only enter by climbing over them—not by "breaking

THE SHEEP.

"He maketh me to lie down in green pastures."—*Psalm* xxiii. 2.

through" them, as in the case of a mud-walled private house; and that it had a gate, which was guarded by a watchman.

In fact, the fold was a solid and enduring building, made of stone. Thus in Numbers xxxii. it is related that the tribes of Reuben and Gad, who had great quantities of Sheep and other cattle, asked for the eastward side of Jordan as a pasture-ground, promising to go and fight for the people, but previously to build fortified cities for their families, and folds for their cattle, the folds being evidently, like the cities, buildings of an enduring nature.

If the reader will refer to the upper left-hand corner of the large illustration, he will see in the distance the fold into which the sheep are gathered at nightfall, and will perceive that it is a strong stone building, with walls of a considerable height. In some places the folds are simply rock caverns, partly natural and partly artificial, often enlarged by a stone wall built outside it. It was the absence of these rock caverns on the east side of Jordan that compelled the Reubenites and Gadites to build folds for themselves, whereas on the opposite side places of refuge were comparatively abundant.

See, for example, the well-known history related in 1 Sam. xxiii. xxiv. David and his miscellaneous band of warriors, some six hundred in number, were driven out of the cities by the fear of Saul, and were obliged to pass their time in the wilderness, living in the "strongholds" (xxiii. 14, 19), which we find immediately afterwards to be rock caves (ver. 25). These caves were of large extent, being able to shelter these six hundred warriors, and, on one memorable occasion, to conceal them so completely as they stood along the sides, that Saul,

who had just come out of the open air, was not able to discern them in the dim light, and David even managed to approach him unseen, and cut off a portion of his outer robe.

That this particular cave was a sheepfold we learn from xxiv. 2–4: "Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way." Into these strongholds the Sheep are driven towards nightfall, and, as the flocks converge towards their resting-place, the bleatings of the Sheep are almost deafening.

The shepherds as well as their flocks found shelter in these caves, making them their resting-places while they were living the strange, wild, pastoral life among the hills; and at the present day many of the smaller caves and "holes of the rock" exhibit the vestiges of human habitation in the shape of straw, hay, and other dried herbage, which has been used for beds, just as we now find the rude couches of the coast-guard men in the cliff caves of our shores.

The dogs which are attached to the sheepfolds were, as they are now, the faithful servants of man, although, as has already been related, they are not made the companions of man as is the case with ourselves. Lean, gaunt, hungry, and treated with but scant kindness, they are yet faithful guardians against the attack of enemies. They do not, as do our sheepdogs, assist in driving the flocks, because the Sheep are not driven, but led, but they are invaluable as nocturnal sentries. Crouching together outside the fold, in little knots of six or seven together, they detect the approach of wild animals, and at the first sign of the wolf

or the jackal they bark out a defiance, and scare away the invaders. It is strange that the old superstitious idea of their uncleanness should have held its ground through so many tens of centuries; but, down to the present day, the shepherd of Palestine, though making use of the dog as a guardian of his flock, treats the animal with utter contempt, not to say cruelty, beating and kicking the faithful creature on the least provocation, and scarcely giving it sufficient food to keep it alive.

Sometimes the Sheep are brought up by hand at home. "House-lamb," as we call it, is even now common, and the practice of house-feeding peculiar in the old Scriptural times.

We have an allusion to this custom in the well-known parable of the prophet Nathan: "The poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter" (2 Sam. xii. 3). A further, though less distinct, allusion is made to this practice in Isaiah vii. 21: "It shall come to pass in that day, that a man shall nourish a young cow, and two sheep."

How the Sheep thus brought up by hand were fattened may be conjectured from the following passage in Mr. D. Urquhart's valuable work on the Lebanon:—

"In the month of June, they buy from the shepherds, when pasturage has become scarce and sheep are cheap, two or three sheep; these they feed by hand. After they have eaten up the old grass and the provender about the doors, they get vine leaves, and, after the silkworms have begun to spin, mulberry leaves. They purchase them on

trial, and the test is appetite. If a sheep does not feed well, they return it after three days. To increase their appetite they wash them twice a day, morning and evening, a care they never bestow on their own bodies.

"If the sheep's appetite does not come up to their standard, they use a little gentle violence, folding for them forced leaf-balls and introducing them into their mouths. The mulberry has the property of making them fat and tender. At the end of four months the sheep they had bought at eighty piastres will sell for one hundred and forty, or will realise one hundred and fifty.

"The sheep is killed, skinned, and hung up. The fat is then removed; the flesh is cut from the bones, and hung up in the sun. Meanwhile, the fat has been put in a caldron on the fire, and as soon as it has come to boil, the meat is laid on. The proportion of the fat to the lean is as four to ten, eight 'okes' fat and twenty lean. A little salt is added, it is simmered for an hour, and then placed in jars for the use of the family during the year.

"The large joints are separated and used first, as not fit for keeping long. The fat, with a portion of the lean, chopped fine, is what serves for cooking the 'bourgoul,' and is called *Dehen*. The sheep are of the fat-tailed variety, and the tails are the great delicacy."

This last sentence reminds us that there are two breeds of Sheep in Palestine. One much resembles our ordinary English Sheep, while the other is a very different animal, being to the ordinary Sheep what the greyhound is to the rough terrier. It is much taller on its legs, larger-boned, and long-nosed. Only the rams have horns, and they are not twisted spirally like those of our own Sheep, but come backwards, and then curl round so that the point comes

under the ear. The great peculiarity of this Sheep is the tail, which is simply prodigious in point of size, and is an enormous mass of fat. Indeed, the long-legged and otherwise lean animal seems to concentrate all its fat in the tail, which, as has been well observed, appears to abstract both flesh and fat from the rest of the body. So great is this strange development, that the tail alone will sometimes weigh one-fifth as much as the entire animal. A similar breed of Sheep is found in Southern Africa and other parts of the world. In some places, the tail grows to such an enormous size that, in order to keep so valuable a part of the animal from injury, it is fastened to a small board, supported by a couple of wheels, so that the Sheep literally wheels its own tail in a cart. It has been thought by some systematic naturalists that this variety is a distinct species, and the broad-tailed breeds of Sheep have, in consequence, been distinguished by several names. Yet they are in reality one and the same variety of the common domesticated Sheep, differing in some particulars according to the conditions in which they are placed, but having really no specific distinction. It is, by the way, from the wool of the unborn broad-tailed Sheep that the much-prized Astrachan fur is made.

The various Scriptural writers seem never to have noticed the difference between the breeds of Sheep; the names that are employed denoting the different ages and sexes of the Sheep, but having no reference to the breed.

For example, the word "Tâleh" signifies a very young sucking lamb, such as is mentioned in 1 Sam. vii. 9: "And Samuel took a sucking lamb (tâleh), and offered it for a burnt offering wholly unto the Lord." The same word is used in Isa. lxv. 25: "The wolf and the lamb

(tâleh) shall feed together;" the force of this well-known passage being much increased by the correct rendering of the world "tâleh." The Jewish Bible renders the word as "a lamb of milk."

The word "kebes," or "keves," (the *e* being pronounced like the same letter in the word "seven") signifies a male lamb of a year or so old, the feminine being "kebesah." When the young lamb was weaned, and was sent to pasture, it was called by another name, *i.e.*, "kar," this word being evidently derived from the Hebrew verb which signifies to skip. The adult ram is signified by the word "ayil," or "ail," and the ewe by "rakal."

Frequent reference to the fat of the tail is made in the Authorised Version of the Scriptures, though in terms which would not be understood did we not know that the Sheep which is mentioned in those passages is the long-tailed Sheep of Syria. See, for example, the history narrated in Exod. xxix. 22, where special details are given as to the ceremony by which Aaron and his sons were consecrated to the priesthood. "Thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them." In the Jewish Bible the passage is given with much more precision, "Thou shalt take of the ram the fat, *and the fat tail*," &c. The same rendering is used in Lev. iii. 9: "And he shall offer of the sacrifice of the feast offering a fire offering unto the Eternal; the fat thereof, and the whole fat tail shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards."

But though this particular breed is not very distinctly mentioned in the Bible, the Talmudical writers have many allusions to it. In the Mischna these broad-tailed Sheep are not allowed to leave their folds on the Sabbath-day, because by wheeling their little tail-waggons behind them they would break the Sabbath. The writers describe the tail very graphically, comparing its shape to that of a saddle, and saying that it is fat, without bones, heavy and long, and looks as if the whole body were continued beyond the hind-legs, and thence hung down in place of a tail.

The Rabbinical writers treat rather fully of the Sheep, and give some very amusing advice respecting their management. If the ewes cannot be fattened in the ordinary manner, that end may be achieved by tying up the udder so that the milk cannot flow, and the elements which would have furnished milk are forced to produce fat. If the weather should be chilly at the shearing time, and there is danger of taking cold after the wool is removed, the shepherd should dip a sponge in oil and tie it on the forehead of the newly-shorn animal. Or, if he should not have a sponge by him, a woollen rag will do as well. The same potent remedy is also efficacious if the Sheep should be ill in lambing time.

That the Sheep is liable to the attack of the gadfly, which deposits its eggs in the nostrils of the unfortunate animal, was as well known in the ancient as in modern times. It is scarcely necessary to mention that the insect in question is the *Æstrus ovis*. Instinctively aware of the presence of this insidious and dreaded enemy, which, though so apparently insignificant, is as formidable a foe as any of the beasts of prey, the Sheep display the

greatest terror at the sharp, menacing sound produced by the gadfly's wings as the insect sweeps through the air towards its destination. They congregate together, placing their heads almost in contact with each other, snort and paw the ground in their terror, and use all means in their power to prevent the fly from accomplishing its purpose.

When a gadfly succeeds in attaining its aim, it rapidly deposits an egg or two in the nostril, and then leaves them. The tiny eggs are soon hatched by the natural heat of the animal, and the young larvæ crawl up the nostril towards the frontal sinus. There they remain until they are full-grown, when they crawl through the nostrils, fall on the ground, burrow therein, and in the earth undergo their changes into the pupal and perfect stages.

It need hardly be said that an intelligent shepherd would devote himself to the task of killing every gadfly which he could find, and, as these insects are fond of basking on sunny rocks or tree-trunks, this is no very difficult matter.

The Rabbinical writers, however, being totally ignorant of practical entomology, do not seem to have recognised the insect until it had reached its full larval growth. They say that the rams manage to shake the grubs out of their nostrils by butting at one another in mimic warfare, and that the ewes, which are hornless, and are therefore incapable of relieving themselves by such means, ought to be supplied with plants which will make them sneeze, so that they may shake out the grubs by the convulsive jerkings of the head caused by inhaling the irritating substance.

The same writers also recommend that the rams should be furnished with strong leathern collars.

When the flock is on the march, the rams always go in the van, and, being instinctively afraid of their ancient enemy the wolf, they continually raise their heads and look about them. This line of conduct irritates the wolves, who attack the foremost rams and seize them by the throat. If, therefore, a piece of stout leather be fastened round the ram's neck, the wolf is baffled, and runs off in sullen despair.

Generally, the oldest ram is distinguished by a bell, and, when the flock moves over the hilly slopes, the Sheep walk in file after the leader, making narrow paths, which are very distinct from a distance, but are scarcely perceptible when the foot of the traveller is actually upon them. From this habit has arisen an ancient proverb, "As the sheep after the sheep, so the daughter after the mother," a saying which is another form of our own familiar proverb, "What is bred in the bone will not come out of the flesh."

We now come to the Sheep considered with reference to its uses. First and foremost the Sheep was, and still is, one of the chief means of subsistence, being to the pastoral inhabitants of Palestine what the oxen are to the pastoral inhabitants of Southern Africa.

To ordinary persons the flesh of the Sheep was a seldom-tasted luxury; great men might eat it habitually, "faring sumptuously every day," and we find that, among the glories of Solomon's reign, the sacred chronicler has thought it worth while to mention that part of the daily provision for his household included one hundred Sheep.

No particular pains seem to have been taken about the cooking of the animal, which seems generally to have been boiled. As, however, in such a climate the flesh could not be kept for the purpose of making it tender, as is the case in this part of the world, it was cooked as soon as the animal was killed, the fibres not having time to settle into the rigidity of death.

Generally, when ordinary people had the opportunity of tasting the flesh of the Sheep, it was on the occasion of some rejoicing,—such, for example, as a marriage feast, or the advent of a guest, for whom a lamb or a kid was slain and cooked on the spot, a young male lamb being almost invariably chosen as less injurious than the ewe to the future prospects of the flock. Roasting over a fire was sometimes adopted, as was baking in an oven sunk in the ground, a remarkable instance of which we shall see when we come to the Jewish sacrifices. Boiling, however, was the principal mode; so much so, indeed, that the Hebrew word which signifies boiling is used to signify any kind of cooking, even when the meat was roasted.

The process of cooking and eating the Sheep was as follows.

The animal having been killed according to the legal form, the skin was stripped off, and the body separated joint from joint, the right shoulder being first removed. This, it will be remembered, was the priest's portion; see Lev. vii. 32: "The right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings." The whole of the flesh was then separated from the bones, and chopped small, and even the bones themselves broken up, so that the marrow might not be lost.

A reference to this custom is found in Micah iii. 2, 3, "Who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people . . . . and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron." The reader will now understand more fully the force of the prophecy, "He keepeth all His bones: not one of them is broken" (Psa. xxxiv. 20).

The mixed mass of bones and flesh was then put into the caldron, which was generally filled with water, but sometimes with milk, as is the custom with the Bedouins of the present day, whose manners are in many respects identical with those of the early Jews. It has been thought by some commentators that the injunction not to "seethe a kid in his mother's milk" (Deut. xiv. 21) referred to this custom. I believe, however, that the expression "in his mother's milk" does not signify that the flesh of the kid might not be boiled in its mother's milk, but that a kid might not be taken which was still in its mother's milk, *i.e.* unweaned.

Salt and spices were generally added to it; see Ezek. xxiv. 10: "Heap on wood, kindle the fire, consume the flesh, and spice it well." The surface was carefully skimmed, and, when the meat was thoroughly cooked, it and the broth were served up separately. The latter was used as a sort of sauce, into which unleavened bread was dipped. So in Judges vi. 19 we read that when Gideon was visited by the angel, according to the hospitable custom of the land, he "made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it to him."

Valuable, however, as was the Sheep for this purpose, there has always existed a great reluctance to kill the animal, the very sight of the flocks being an intense gratification to a pastoral Oriental. The principal part of the food supplied by the Sheep was, and is still, the milk; which afforded abundant food without thinning the number of the flock. As all know who have tasted it, the milk of the Sheep is peculiarly rich, and in the East is valued much more highly than that of cattle. The milk was seldom drunk in a fresh state, as is usually the case with ourselves, but was suffered to become sour, curdled, and semi-solid.

This custom exists at the present day, the curdled milk being known by the name of "leben." It is worthy of notice that all the Kaffir tribes of Southern Africa, who live almost entirely on milk, also use it curdled, under the name of "amasi," and utterly refuse to drink it in its fresh state, looking upon new milk much as we should look upon unfermented ale. It is curdled by being placed in a vessel together with some of the already curdled milk, and the usual plan is to preserve for this special purpose a vessel which is never wholly emptied, and which is found to curdle the milk with great rapidity.

"Leben" is exceedingly nutritious, and especially adapted for children, who, when accustomed to it, will very much prefer it to the milk in a fresh state. Two separate words are used in the Old Testament to distinguish fresh from curdled milk, the former being called Châlâb, and the latter Chemhah.

For butter (if we may accept the rendering of the word) the milk of the cow or the goat seems to have been preferred, although that of the Sheep also furnishes it.

This distinction is drawn even in the earliest days of Jewish history, and in the Song of Moses (Deut. xxxii. 13, 14) we find this passage, "He made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine and milk of sheep, with fat of lambs."

There is, however, a little uncertainty about the word which is translated as butter, and as this word is only used in a very few passages, we will refer briefly to them. The first mention of butter occurs in Gen. xviii. 8, where we are told that Abraham "took butter, and milk, and the calf which he had dressed, and set it before them." In this passage we find the words "chemhah" and "châlâb" are used, the former being translated in the Jewish Bible as "clotted cream." Abraham therefore gave his angelic guests their choice of milk, both fresh and curdled. In the passage from Deut. xxxii. 14, which has already been mentioned, the same words are used, as they are in the well-known passage in the history of Jael and Sisera (Judges v. 25): "He asked water, and she gave him milk (châlâb); she brought forth butter (chemhah) in a lordly dish."

Again, the butter which Shobi, Machir, and Barzillai brought to David, together with honey, was the chemhah (2 Sam. xvii. 29). In the familiar passage, "Butter and honey shall He eat" (Isa. vii. 15), the same word is used; and so it is in Job xx. 17, "He shall not see the rivers, the floods, the brooks of honey and butter."

But in Prov. xxx. 33, "Surely the churning (mitz) of milk (châlâb) bringeth forth butter" (chemhah), we have a proof that the chemhah, whatever it may be, is produced by the churning or pressure of the fresh milk. As to the exact force of the word "mitz" there is a little doubt, some

persons translating it as pressure, and others as agitating or shaking, a movement which, when applied to milk, would be rightly translated as churning. This latter interpretation is strengthened by the context, "Surely the churning (mitz) of milk bringeth forth butter, and the wringing (mitz) of the nose bringeth forth blood."

It is most probable that the chemhah may signify both clotted cream and butter, just as many words in our language have two or more significations. Some commentators have thought that the ancient Jews were not acquainted with butter. This theory, however, is scarcely tenable. Butter is used largely at the present day, and is made after the simple fashion of the East, by shaking the cream in a vessel, exactly as it is made among the black tribes of Southern Africa and other parts of the world. And, considering the unchanging character of institutions in the East, we may assume as certain that the ancient inhabitants of Palestine were, like their modern successors, acquainted both with the clotted cream and true butter.

Moreover, two substances, butter and honey, which are mentioned in Samuel, in Job, and in Isaiah, as connected with each other, are still eaten together in the East.

A reference to the milk of Sheep is to be found in the New Testament: "Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. ix. 7).

In this country the milk of the Sheep is scarcely ever used, but in Scotland, especially in the great Sheep-feeding districts, its milk is valued as it deserves, and is specially employed for the manufacture of cheese.

The mention of cheese brings us to another branch of the subject. Gesenius thinks that the chemhah mentioned

in Prov. xxx. must be a kind of cheese, on account of the word "mitz," *i.e.* pressure. Thus the word "cheese" occurs three times in the Authorised Version of the Bible, and in all these passages a different word is used. We will take them in their order. The first mention occurs in 1 Sam. xvii. 17, 18, "And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand." In this passage the word which is rendered "cheeses" in the Authorised Version is "charitz," a term which is translated in the Jewish Bible as "slices of cheeses," on account of the etymology of the word, which is derived from a root signifying slicing or cutting.

Another word is used in 2 Sam. xvii. 29, where, among the provisions that Barzillai brought to David, is mentioned "cheese of kine." The Hebrew word "shaphoth," which is translated as cheese, derives its origin from a root signifying to scrape.

The third term translated as cheese is to be found in Job x. 10, "Hast thou not poured me out as milk, and curdled me like cheese?" The word "gebinah," which is here translated as "cheese" both in the Authorised Version and the Jewish Bible, is derived from a root signifying to curdle.

Here, then, we have three passages, in each of which a different word is mentioned, and yet these words have been translated in a precisely similar manner, both in our own version and in the Jewish Bible. The subject is so well summed up by the Rev. W. L. Bevan, in Smith's "Dictionary of the Bible," that we may insert here the passage:—

"It is difficult to decide how far these terms correspond with our notion of *cheese*, for they simply imply various degrees of coagulation. It may be observed that cheese is not at the present day common among the Bedouin Arabs, butter being decidedly preferred. But there is a substance closely corresponding to those mentioned in 1 Sam. xvii., 2 Sam. xvii., consisting of coagulated buttermilk, which is dried until it becomes quite hard, and is then ground. The Arabs eat it with butter. (Burckhardt, 'Notes on the Bedouins,' i. 60.)

"In reference to this subject, it is noticeable that the ancients seem generally to have used either butter or cheese, but not both. Thus the Greeks had in reality but one expression for the two; for βούτερον = βοῦς-τυρός ('cheese of kine'). The Romans used cheese extensively, while all nomad tribes preferred butter. The distinction between cheese proper and coagulated milk seems to be referred to in Pliny xi. 96."

The reader will observe that this opinion exactly coincides with that which was expressed a few lines above, namely, that the Hebrews used one word to express both butter and cheese. The coagulated and dried buttermilk —*i.e.* the "leben" of the Bedouins, and the "amasi" of the Kaffir tribe—may well be the "shaphôth bâkâr," or "scrapings of the kine," as being necessarily scraped off the stone or metal plate on which it was dried.

We now come to a portion of the Sheep scarcely less important than the flesh and the milk, *i.e.* the fleece, or wool.

In the ancient times nearly the whole of the clothing was made of wool, especially the most valuable part of it,

namely, the large mantle, or "haick," in which the whole person could be folded, and which was the usual covering during sleep. The wool, therefore, would be an article of great national value; and so we find that when the king of Moab paid his tribute in kind to the king of Israel, it was carefully specified that the Sheep should not be shorn. "And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool."

The wool of the Sheep of Palestine differed extremely in value; some kinds being coarse and rough, while others were long, fine, and soft.

The wool was dressed in those times much as it is at present, being carded and then spun with the spindle, the distaff being apparently unused, and the wool simply drawn out by the hand. The shape of the spindle was much like that of the well-known flat spinning-tops that come from Japan—namely, a disc through which passes an axle. A smart twirl given by the fingers to the axle makes the disc revolve very rapidly, and its weight causes the rotation to continue for a considerable time. Spinning the wool was exclusively the task of the women, a custom which prevailed in this country up to a very recent time, and which still traditionally survives in the term "spinster," and in the metaphorical use of the word "distaff" as synonymous with a woman's proper work.

Only a few passages occur in the Scriptures in which spinning is mentioned. In Exod. xxxv. 25 we are told that, when the people were preparing the materials for the Tabernacle, "all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and

of fine linen." It is true that in Prov. xxxi. 19 there is mention both of the distaff and spindle: "She layeth her hands to the spindle, and her hand holds the distaff;" but the word which is translated as "distaff" is more probably the flat disc which gave to the spindle its whirling movement. Buxtorf's "Hebrew Lexicon" favours this interpretation, translating the word as "verticulum, quasi fusi directorium," the word being derived from a root signifying straight, or to keep something else straight.

The only other reference to spinning is the well-known passage, "Consider the lilies, how they grow; they toil not, neither do they spin: and yet I say unto you, That Solomon in all his glory was not arrayed like one of these."

When spun into threads, the wool was woven in the simple loom which has existed up to our own day, and which is identical in its general principles throughout a very large portion of the world. It consisted of a framework of wood, at one end of which was placed the "beam" to which the warp was attached; and at the other end was the "pin" on which the cloth was rolled as it was finished.

The reader may remember that when Delilah was cajoling Samson to tell her the secret of his strength, he said, "If thou weavest the seven locks of my head with the web." So, as he slept, she interwove his long hair with the fabric which was on her loom, and, to make sure, "fastened it with the pin," *i.e.* wove it completely into the cloth which was rolled round the pin. So firmly had she done so, that when he awoke he could not disentangle his hair, but left the house with the whole of the loom, the beam and the pin, and the web hanging to his head.

The threads of the warp were separated by slight rods, and the woof was passed between them with a shuttle shaped something like a sword, which answered the double purpose of conducting the thread, and of striking it with the edge so as to make it lie regularly in its place.

The loom may either have been upright or horizontal, but was probably the former, the weaver standing at his work, beginning at the top, and so weaving down. The seamless coat or tunic of our Lord was thus made, being "woven from the top throughout," like the Roman garments of a similar character, called *rectæ*, signifying that they were woven in an upright loom. According to the Jewish traditions, the sacerdotal garments were thus made in one piece.

Allusion is made to the speed with which the weaver throws his shuttle in Job vii. 6, "My days are swifter than a weaver's shuttle, and are passed without hope." When the fabric was finished, the weaver cut it away from the thrum, an operation which is noticed in the following passage of Isa. xxxviii. 12, "Mine age is departed, and is removed from me like a shepherd's tent: I have cut off like a weaver my life: He will cut me off with pining sickness." The latter sentence is translated in the Jewish Bible, "He will cut me off from the thrum," and the same rendering is in the marginal note of the Authorised Version.

The reader may remember a remarkable prohibition in Deut. xxii. 11, "Thou shalt not wear a garment of divers sorts, as woollen and linen together," a prohibition which was sufficiently important to be repeated in Lev. xix. 19. Now the word which is rendered as "divers sorts" in one passage and as "mingled" in the other has been variously

interpreted, some persons rendering it as motley, some as spurious or counterfeit, and some as spotted like a leopard. It is probable, however, that our Authorised Version is the correct one, and that we may accept the exposition of Josephus on the subject. He states that such garments, *i.e.* of linen warp and woollen woof, were intended wholly for sacerdotal use, and were in consequence prohibited to the laity.

Wool when taken from the Sheep was of various colours, according to the animal from which it was shorn; but the most valuable was necessarily the white variety, which might either be used without dyeing, or stained of any favourite hue. Several allusions to the whiteness of such wool are made in the Scriptures. See for example Ps. cxlvii. 16, "He giveth snow like wool, and scattereth the hoarfrost like ashes." Also Isa. i. 18, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In the prophet Daniel the Ancient of Days is described as having "His garments as white as snow, and the hair of His head like the pure wool." And in Rev. i. 14 the same image is repeated, "His head and His hairs were white like wool, as white as snow."

The reader will not fail to observe that in all these passages wool and snow are mentioned as of equal whiteness. The reference is probably made to the newly-carded wool, which is peculiarly white and soft.

Wool was often dyed of various colours; blue, purple, and scarlet being those which were generally employed. The rams' skins which formed part of the covering of the Tabernacle were ordered to be dyed scarlet, partly on account of the significance of the colour, and partly

because none but the best and purest fleeces would be chosen for so rare and costly a dye. How the colour was produced we shall learn towards the end of the volume.

As with us, sheep-shearing was always a time of great rejoicing and revelry, which seem often to have been carried beyond the bounds of sobriety. Thus when Nabal had gathered together his three thousand Sheep in Carmel, and held a shearing festival, David sent to ask for some provisions for his band, and was refused in accordance with the disposition of the man, who had inflamed his naturally churlish nature with wine. "He held a feast in his house, like the feast of a king: and Nabal's heart was merry within him, for he was very drunken" (1 Sam. xxv. 36).

The same was probably the case when Laban was shearing his Sheep (Gen. xxxi. 19). Otherwise it would scarcely have been possible for Jacob to have gone away unknown to Laban, taking with him his wives and children, his servants, his camels, and his flocks, the rapid increase of which had excited the jealousy of his uncle, and which were so numerous that, in fear of his brother Esau, he divided them into two bands, and yet was able to select from them a present to his brother, consisting in all of nearly six hundred sheep, camels, oxen, goats, and asses.

Sometimes the shepherds and others who lived in pastoral districts made themselves coats of the skins of the Sheep, with the wool still adhering to it. The custom extends to the present day, and even in many parts of Europe the sheep-skin dress of the shepherds is a familiar sight to the traveller. The skin was sometimes tanned

and used as leather, but was considered as inferior to that of the goat. Mr. Tristram conjectures that the leathern "girdle" worn by St. John the Baptist was probably the untanned sheep-skin coat which has been just mentioned. So it is said of the early Christians, that "they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented," the sheep-skins in question being evidently the rude shepherd's coats.

Next to the wool come the horns.

In our country we have done our best to produce a hornless breed of Sheep, thinking the nutriment which produces the horns can be better expended on the body and fleece, but in the East the horns form an important commodity, and are valued in proportion to their size.

The chief use of the ram's horn was as a vessel in which to carry liquids, especially those which, like oil, were poured out in small quantities. For this purpose a wooden plug was driven tightly into the larger end, so as to close it completely, and frequently covered, in addition, with raw hide, in order to hold it firmly in its place, while the small part of the pointed end was cut off, and the aperture closed with a small stopper. The old powder-horns which were formerly much used in England, and which even now are employed in Palestine and many other countries, were good examples of this form of vessel.

That the horn was the favourite vessel for carrying oil is seen in many passages of the Scriptures. For example, when Saul was to be superseded by David, Samuel was ordered to fill his horn with oil and go to Jesse's house, (1 Sam. i. 39). The allusion was evidently to a vessel whose

ordinary use was the holding of oil. Again, when David named Solomon his son (see 1 Kings i. 39), "Zadok the priest took an horn of oil out of the Tabernacle, and anointed Solomon," the oil being that which was kept in the Tabernacle for sacred purposes, and the ingredients of which were so carefully chosen, for it was to be an "oil of holy ointment, an ointment compounded after the art of the apothecary (or perfumer), which shall be an holy anointing oil" (Ex. xxx. 25).

The horn of the ram had also a national value, as from it were made the sacred trumpets which played so important a part in the history of the Jewish nation. There is no doubt that the primitive trumpets were originally formed either from the horn of an animal, such as the ox, the large-horned antelopes, the sheep, and the goat, and that in process of time they were made of metal, generally copper or silver.

References are frequently made in the Bible to these trumpets, for which there were different names, probably on account of their different forms. These names are, however, very loosely rendered in our version, the same word being sometimes translated the "cornet," and sometimes the "trumpet." Putting aside, however, these points of difference, we have chiefly to remark the fact that trumpets made of rams' horns were ordered by the Mosaic law to be sounded at certain times, and that their notes formed an important part of the ritual.

Each jubilee year, for example, was ushered in by the blasts of the sacred trumpets. "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land" (Lev. xxv. 9).

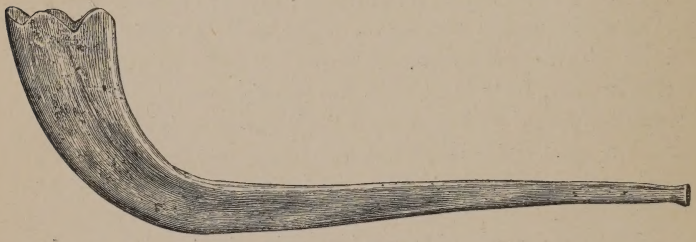
Then there was the festival known as the Feast of Trumpets. "In the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you" (Num. xxix. 1).

Perhaps the most prominent instance of the blowing of the sacred trumpet may be found in the familiar passage in the book of Joshua (ch. vi.) in which is described the fall of Jericho. "Ye shall compass the city, all ye men of war, and go about the city once. This ye shall do six days. And seven priests shall bear before the ark seven trumpets of rams' horns (or jubilee cornets); and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, when they make a long blast with the rams' horns, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

Trumpets were also used as signals to the people. "Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land: cry, gather together and say, Assemble yourselves, and let us go into the defenced cities" (Jer. iv. 5). And on that great and solemn day when the law was given from Mount Sinai the signal to the people was the sound of the trumpet (or cornet, as the word is translated in the margin). "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled" (Exod. xix. 16).

The Hebrew word which is here translated as "trumpet" is "shofar," which signifies also a horn, and is therefore very rightly translated in the margin and in the Jewish Bible as "cornet." What may have been the shape of the shofar is evident from the fact that the same instrument is used even at the present day in certain parts of the Jewish ritual. One of these trumpets is now before me, and is shown in the accompanying illustration.

In length it measures eighteen inches, *i.e.* a cubit, and it is formed entirely in one piece. As far as I can judge, it is made from the left horn of the broad-tailed Sheep,



RAMS'-HORN TRUMPET.

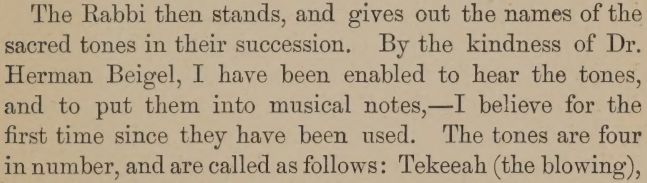
which, as has already been remarked, is not spiral, but flattish, curved backwards, and forming nearly a circle, the point passing under the ear. This structure, added to the large size of the horn, adapts it well for its purpose. In order to bring it to the proper shape, the horn is softened by heat, and is then modelled into the very form which was used by the Jewish priests who blew the trumpet before the ark.

At the present day one such trumpet, at least, is found in every Jewish community, and is kept by the man who has the privilege of blowing it. On the New Year's festival

and the Day of Atonement the trumpet is used in the Jewish ritual, and as the ceremonies connected with blowing it are extremely interesting, they will be briefly described.

The trumpeter, who is not necessarily a priest, but may be any pious man selected from the congregation, prepares himself by bathing, and at the appointed time puts on the white shirt or shroud in which Jews are buried. Before the trumpet is blown, a prayer is said, containing many cabalistic names of angels and *malachim*, or powers. These names may not be pronounced.

The Rabbi then stands, and gives out the names of the sacred tones in their succession. By the kindness of Dr. Herman Beigel, I have been enabled to hear the tones, and to put them into musical notes,—I believe for the first time since they have been used. The tones are four in number, and are called as follows: Tekeeah (the blowing), Shebârim (the repeated notes), Terooah (the note of joy), and Tekeeah-gedôlah (the lengthened blowing). It is not very easy exactly to express on paper these ancient tones, but the following notes will give a good idea of them.



These tones are blown in three partitions, in the following order:—

Partition I.			Partition II.		
Tekeeah.	Shebârim.	Tekeeah.	Tekeeah.	Terooah.	Tekeeah.
Tekeeah.	Shebârim.	Tekeeah.	Tekeeah.	Terooah.	Tekeeah.
Tekeeah.	Shebârim.	Tekeeah.	Tekeeah.	Terooah.	Tekeeah.

Partition III.

Tekeeah.	Shebârim.	Terooah.	Tekeeah.
Tekeeah.	Shebârim.	Terooah.	Tekeeah.
Tekeeah.	Shebârim.	Terooah.	Tekeeah-gedolah.

Between each partition a pause is made, during which the congregation join in a prayer which is full of cabalistic names of the angels who have charge over the sacred tones. And, according to a beautiful Hebrew tradition, when the trumpet is blown with the proper rites, each tone is transformed into an angel, who ascends to join his heavenly colleagues, and with them forms a crown before the throne of God. So that, ever since the Jewish ritual was established, every New Year's festival and Day of Atonement send forth their own angels, as additional jewels to the heavenly crown.

These tones are the same all over the world, and have been unchanged for countless generations, so that we may be nearly certain that the blast before which the walls of Jericho fell were the four sacred tones which have just been described. The reader will perceive that all the tones are simply octaves, blown with more or less rapidity, the short notes of Terooah being taken as quickly as the trumpeter can blow them, and the concluding note well swelled out, until "the voice of the cornet waxes exceeding loud." Sometimes fifths are used instead of octaves.

The sounds of the shofar are very peculiar and harsh, quite unlike the notes of any modern instrument. In spite, however, of the wild and almost discordant harshness of the instrument, and the abrupt and even startling character of the Shebârim and Terooah, the sound of the shofar has a strangely solemn effect, carrying back the mind of the hearer to the time when the priests bore their rams'-horn trumpets before the ark, and blew the same sacred blasts under the shadow of Sinai.

Dr. Beigel has made a most singular discovery concerning the tones of the shofar. If the reader will blow

them on a flute in the exact order in which they stand, he will find that he is playing a portion of the nightingale's song. This remarkable fact has been communicated to the Chief Rabbi and other Rabbim, who are unanimous in expressing their satisfaction at it. We cannot, of course, venture to say whether the sacred tones were in the first instance copied from the notes of a singing bird, but it is not unlikely that, whether consciously or not, the mind of the ancient composer might have been influenced by tones which he had often heard, and which could be reproduced in the limited compass of the rams'-horn trumpet.

The old Rabbinical writers have a curious saying about the ram: "The ram in life has one tone, in death seven." This they explain in the following way. When the animal is living the only sound which it can produce is the bleat, but when it is dead it is made into musical instruments.

1. Of the horns are made trumpets.
2. Of the leg-bones are made flutes.
3. Of the large intestines are made lute-strings.
4. Of the small intestines are made harp-strings.
5. Of the skin is made the drum-head.
6. Of the wool are made the pomegranates which hang between the golden bells of the High Priest's garment.

This latter sentence explains a passage in Exodus xxviii. 33, which is not very easy of comprehension. When describing the ephod of the High Priest, the sacred writer proceeds to say, "And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof, and bells of gold between them round about." Both the material

and the use of the blue and purple and scarlet pomegranates are here left uncertain, but this old Rabbinical saying explains both. They were made of the dyed wool of the sheep, and their use was to prevent the bells from clashing harshly together, and to keep up a sort of gentle chime as the High Priest went about his sacred duties.

It is very true that only six tones instead of seven are enumerated, but we must not be too critical in dissecting an aphorism.

We now come to the important subject, the use of the Sheep in sacrifice.

No animal was used so frequently for this purpose as the Sheep, and in many passages of the Mosaic law are specified the precise age as well as the sex of the Sheep which was to be sacrificed in certain circumstances. Sometimes the Sheep was sacrificed as an offering of thanksgiving, sometimes as an expiation for sin, and sometimes as a redemption for some more valuable animal. The young male lamb was the usual sacrifice; and almost the only sacrifice for which a Sheep might not be offered was that of the two goats on the great Day of Atonement. To mention all the passages in which the Sheep is ordered for sacrifice would occupy too much of our space, and we will therefore restrict ourselves to the one central rite of the Jewish nation, the sacrifice of the Paschal lamb, the precursor of the Lamb of God, who taketh away the sins of the world.

Without examining in full the various ceremonies of the Paschal sacrifice, we will glance over the salient points which distinguish it from any other sacrifice.

The lamb must be a male, which is selected and examined with the minutest care, that it may be free from all blemish, and must be of the first year. It must be killed on the fourteenth of the month Abib as the sun is setting, and the blood must be sprinkled with hyssop. In the first or Egyptian Passover the blood was sprinkled on the lintels and doorposts of the houses, but afterwards on the altar. It must be roasted with fire, and not boiled, after the usual custom in the East; not a bone must be broken. It must be eaten by the household in haste, as if they were just starting on a journey, and if any of it should be left, it must be consumed in the fire, and not eaten on the following day.

Such are the chief points in connection with the Paschal rite, at once a sacrifice and a feast. The original directions not being sufficiently minute to meet all the practical difficulties which might hinder the correct performance of the rite, a vast number of directions are given by the Rabbinical writers. In order, for example, to guard against the destruction of any part of the animal by careless cooking over a fire, or the possible fracture of a bone by a sudden jet of flame, the Paschal lamb was rather baked than roasted, being placed in an earthen oven from which the ashes had been removed. In order to prevent it from being burned or blackened against the sides of the oven (in which case it would be cooked with earthenware and not with fire), it was transfixed with a wooden stake, made from the pomegranate-tree, and a transverse spit was thrust through the shoulders. These spits were made of wood, because a metal spit would become heated in the oven, and would cause all the flesh which it touched to be roasted with metal, and not with fire; and the wood of

the pomegranate was chosen, because that wood was supposed not to omit any sap when heated. If a drop of water had fallen on the flesh, the law would have been broken, as that part of the flesh would be considered as boiled, and not roasted.

As to the eating of unleavened bread and bitter herbs with the lamb, the custom does not bear on the present subject. In shape the oven seems to have resembled a straw beehive, having an opening at the side by which the fuel could be removed and the lamb inserted.

It is most interesting to compare with the ancient Paschal sacrifice the mode of conducting the Passover as still practised on Mount Gerizim by the Samaritans, who still "worship in this mountain," as their fathers had done. The Samaritans, a turbulent nation, or rather an aggregation of tribes who had adopted their own modification of the Jewish religion, considered Mount Gerizim as the most sacred spot on the earth, and made it a principle of their faith to worship there. They hallowed the mountain with various traditions, some perhaps true, others clearly erroneous. They said that on the summit of Mount Gerizim, and not on the comparatively little hill of Moriah, Abraham's marvellous faith was so fearfully tested. They even now point out the very spot on which it took place—a small smoothed plot of ground on the summit of the mountain, remarkable for the contrast which its level plateau presents to the rough, rugged sides of the mountain, broken by clefts and strewn with great angular stones, as if a rocky mountain had been blown to pieces and the fragments showered on Gerizim.

On Gerizim are the "twelve stones" of Joshua, placed by him in commemoration of the passage of the Jordan.

There are the great, massive stones placed closely together in a row, and apparently forming part of the rocky mountain itself.

On Gerizim are the seven steps made by Adam when he was driven out of Paradise, and in Gerizim is the cave in which the Tabernacle was built. On Gerizim the Passover was celebrated in the time of Christ, and on Gerizim it is celebrated still. The Samaritans have often been prevented from doing so by the Moslems, and even so late as 1842 the Mahometan Ulema threatened to murder the whole of the little community, under two hundred in number, on the ground that they had no religion.

The Samaritans believe themselves to be children of Ephraim and Manasseh, and that their present priest is lineally descended from a branch of the tribe of Levi, and have accordingly a great pride in their descent. They observe the ceremonial law with exceeding care, and, even through the many years of persecution to which they have been subjected, they have never failed to go thrice in the year to the top of their holy mountain, repeating parts of the Law as they ascend. A great loss has lately fallen upon them. They had at one time a priesthood of the house of Aaron, but the family gradually dwindled away, and at last utterly perished.

The ceremony of the Passover has been described by several persons, such as the late Consul Rogers and the Dean of Westminster, the latter of whom has given a most striking and vivid account of the rite in his "Lectures on the Jewish Church."

The place which is now employed in the celebration of this rite is a level spot about two hundred yards from the summit of the mountain, a place which is apparently

selected on account of its comparative quiet and seclusion. Dean Stanley thinks that in former times, when the Samaritans were the masters of the country, they cele-

THE PLACE OF SACRIFICE.

brated the sacrifice on the sacred plateau on the very summit of the mountain, so that the rite could be seen for a vast distance on every side. Now, however, the

less conspicuous place is preferred. By the kindness of the Palestine Exploration Society, I am enabled to present the reader with a view of this sacred spot, taken from a photograph made an hour or two before the time of sacrifice. The rough, rugged character of the mountain is shown by this illustration, though not so well as in several other photographs of Gerizim, in which the entire surface seems to be loosely covered with stones like those of which the low wall is built. Near the centre of the illustration may be seen a pile of sticks and the tops of two caldrons, on each of which a stone is laid to keep the cover from being blown off by the wind. These sticks nearly fill a trench in which the caldrons are sunk, and their use will be presently seen on reading Dean Stanley's narrative. In the far distance are the plains of Samaria, and the long-drawn shadows of the priest and his nephew, and probable successor, show that the time of sacrifice is rapidly approaching.

On the previous day the whole of the community had pitched their tents on the mountain, and as the time of sunset approached the women retired to the tents, and all the males, except those who were unclean according to the provisions of the Mosaic law, assembled near a long deep trench that had been dug in the ground. The men are clothed in long white garments, and the six young men who are selected as the actual sacrificers are dressed in white drawers and shirts. These youths are trained to the duty, but whether they hold any sacred office could not be ascertained.

Then, according to the narrative of Dean Stanley, "the priest, ascending a large rough stone in front of the congregation, recited in a loud chant or scream, in which

the others joined, prayers or praises chiefly turning on the glories of Abraham and Isaac. Their attitude was that of all Orientals in prayer; standing, occasionally diversified by the stretching out of the hands, and more rarely by kneeling or crouching, with their knees wrapped in their clothes and bent to the ground, towards the Holy Place on the summit of Gerizim. The priest recited his prayers by heart; the others had mostly books in Hebrew and Arabic.

"Presently, suddenly there appeared amongst the worshippers six sheep, driven up by the side of the youths before mentioned. The unconscious innocence with which they wandered to and fro amongst the bystanders, and the simplicity in aspect and manner of the young men who tended them, more recalled a pastoral scene in Arcadia, or one of those inimitable patriarchal *tableaux* represented in the Ammergau Mystery, than a religious ceremonial.

"The sun, meanwhile, which had hitherto burnished up the Mediterranean in the distance, now sank very nearly to the farthest western ridge overhanging the plain of Sharon. The recitation became more vehement. The priest turned about, facing his brethren, and the whole history of the Exodus from the beginning of the plagues of Egypt was rapidly, almost furiously, chanted. The sheep, still innocently playful, were driven more closely together.

"The setting sun now touched the ridge. The youths burst into a wild murmur of their own, drew forth their long bright knives, and brandished them aloft. In a moment the sheep were thrown on their backs, and the flashing knives rapidly drawn across their throats. Then

a few convulsive but silent struggles—'as a sheep . . . dumb . . . that openeth not his mouth,'—and the six forms lay lifeless on the ground, the blood streaming from them; the one only Jewish sacrifice lingering in the world. In the blood the young men dipped their fingers, and a small spot was marked on the foreheads and noses of the children. A few years ago the red stain was placed on all. But this had now dwindled away into the present practice, preserved, we were told, as a relic or emblem of the whole. Then, as if in congratulation at the completion of the ceremony, they all kissed each other, in the Oriental fashion, on each side of the head.

"The next process was that of the fleecing and roasting of the slaughtered animals, for which the ancient temple furnished such ample provisions. Two holes on the mountain side had been dug; one at some distance, of considerable depth, the other, close to the scene of the sacrifice, comparatively shallow. In this latter cavity, after a short prayer, a fire was kindled, out of the mass of dry heath, juniper, and briers, such as furnished the materials for the conflagration in Jotham's parable, delivered not far from this spot.

"Over the fire were placed two caldrons full of water. Whilst the water boiled, the congregation again stood around, and (as if for economy of time) continued the recitation of the Book of Exodus, and bitter herbs were handed round wrapped in a strip of unleavened bread—'with unleavened bread and bitter herbs shall they eat it.' Then was chanted another short prayer; after which the six youths again appeared, poured the boiling water over the sheep, and plucked off their fleeces. The right fore-

legs of the sheep, with the entrails, were thrown aside and burnt. The liver was carefully put back. Long poles were brought, on which the animals were spitted; near the bottom of each pole was a transverse peg or stick, to prevent the body from slipping off."

This cross-piece does not, however, penetrate the body, which in most cases scarcely touches it, so that there is little or no resemblance to a crucifixion. The writer lays especial stress on this point, because the early Christians saw in a transverse spit an emblem of the cross. In the Jewish Passover this emblem would have been more appropriate, as in that ceremony the cross-piece was passed through the shoulders, and the forefeet tied to it.

The sheep being now prepared, they were carried to the oven, which on this occasion was a deep, circular pit, in which a fire had been previously kindled. Into this the victims were carefully lowered, the stakes on which they were impaled guarding their bodies from touching the sides of the oven, and the cross-piece at the end preventing them from slipping off the stake to the bottom of the pit among the ashes. A hurdle was then laid on the mouth of the pit, and wet earth was heaped upon it so as to close it completely. The greater part of the community then retired to rest. In about five hours, the Paschal moon being high in the heavens, announcement was made that the feast was about to begin. Then, to resume Dean Stanley's narrative—

"Suddenly the covering of the hole was torn off, and up rose into the still moonlit sky a vast column of smoke and steam; recalling, with a shock of surprise, that, even by an accidental coincidence, Reginald Heber should have so

well caught this striking feature of so remote and unknown a ritual:—

'Smokes on Gerizim's mount Samaria's sacrifice.'

"Out of the pit were dragged successively the six sheep, on their long spits, black from the oven. The outlines of their heads, their ears, their legs, were still visible,—'his head, with his legs, and with the inward parts thereof.' They were hoisted aloft, and then thrown on large square brown mats, previously prepared for their reception, on which we were carefully prevented from treading, as also from touching even the extremities of the spit.

"The bodies thus wrapped in the mats were hurried down to the trench where the sacrifice had taken place, and laid out upon them in a line between two files of the Samaritans. Those who had before been dressed in white robes still retained them, with the addition now of shoes on their feet and staves in their hands, and ropes round their waists—'thus shall ye eat it; with your loins girded, your shoes on your feet, your staff in your hand.' The recitation of prayers or of the Pentateuch recommenced, and continued till it suddenly terminated in their all sitting down on their haunches, after the Arab fashion at meals, and beginning to eat. This, too, is a deviation from the practice of only a few years since, when they retained the Mosaic ritual of standing whilst they ate. The actual feast was conducted in rapid silence, as of men in hunger, as no doubt most of them were, and so as soon to consume every portion of the blackened masses, which they tore away piecemeal with their fingers—'ye shall eat in haste.' There was a general merriment, as of a hearty and welcome meal.

"In ten minutes all was gone but a few remnants. To the priest and to the women, who, all but two (probably his two wives), remained in the tents, separate morsels were carried round. The remnants were gathered into the mats, and put on a wooden grate, or hurdle, over the hole where the water had been originally boiled; the fire was again lit, and a huge bonfire was kindled. By its blaze, and by candles lighted for the purpose, the ground was searched in every direction, as for the consecrated particles of sacramental elements; and these fragments of flesh and bone were thrown upon the burning mass—'ye shall let nothing remain until the morning; and that which remaineth until the morning ye shall burn with fire;' 'there shall not anything of the flesh which thou sacrificest the first day at even remain all night until the morning;' 'thou shalt not carry forth aught of the flesh abroad out of the house.' The flames blazed up once more, and then gradually sank away.

"Perhaps in another century the fire on Mount Gerizim will be the only relic left of this most interesting and ancient rite."

THE GOAT.

Value of the Goat—Its use in furnishing food—The male kid the usual animal of slaughter—Excellence of the flesh and deception of Isaac—Milk of the Goat—An Oriental milking scene—The hair of the goat, and the uses to which it is put—The Goat's skin used for leather—The "bottle" of Scripture—Mode of making and repairing the bottles—Ruse of the Gibeonites—The "bottle in the smoke"—The sacks and the kneading troughs—The Goat as used for sacrifice—General habits of the Goat—Separation of the Goats from the sheep—Performing Goats—Different breeds of Goats in Palestine.

WHETHER considered in reference to food, to clothing, or to sacrifice, the Goat was scarcely a less important animal than the sheep. It was especially valuable in such a country as Palestine, in which the soil and the climate vary so much according to the locality. Upon the large fertile plains the sheep are bred in vast flocks, the rich and succulent grass being exactly to their taste; while in the hilly and craggy districts the Goats abound, and delight in browsing upon the scanty herbage that grows upon the mountain-side.

For food the Goat was even more extensively used than the sheep. The adult male was, of course, not eaten, being very tough, and having an odour which would repel any but an actually starving man. Neither were the females generally eaten, as they were needed for the future increase of the flocks. The young male kid formed the principal material of a feast, and as soon as a stranger

claimed the hospitality of a man in good circumstances, the first thing that was done was to take a young male kid and dress it for him.

For example, when the angel visited Gideon in the guise of a stranger, Gideon "went in and made ready a kid, and unleavened cakes of an ephah of flour," and brought them to his guest (Judges vi. 19). And when Isaac was on his deathbed, and asked Esau to take his bow and arrows and hunt for "venison," which was probably the flesh of one of the antelopes which have already been mentioned, a ready substitute was found in the two kids, from whose flesh Rebekah made the dish for which he longed. The imposition might easily pass without detection, because the flesh of the kid is peculiarly tender, and can scarcely be distinguished from lamb, even when simply roasted. Isaac, therefore, with his senses dulled by his great age, was the less likely to discover the imposture, when the flesh of the kids was stewed into "savoury meat such as he loved."

A curious illustration of the prevalence of kid's flesh as food is given in the parable of the prodigal son, for whom his father had killed the fatted calf. "And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends" (Luke xv. 29). The force of the reproval cannot be properly understood unless we are acquainted with the customs of the East. The kid was the least valuable animal that could have been given, less valuable than a lamb, and infinitely inferior to the fatted calf, which was kept in wealthy households for some feast of more than ordinary magnificence.

The kid was cooked exactly in the same manner as the sheep, namely, by cutting to pieces and stewing in a caldron, the meat and broth being served separately. See, for example, the case of Gideon, to whom a reference has already been made. When he brought the banquet to his guest, "The flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth."

The same custom exists at the present day. When an Arab chief receives a guest, a kid is immediately killed and given to the women to be cooked in a separate tent, and the guest is pressed to stay until it is ready, in the very words used by Gideon three thousand years ago. "Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee." And the angelic guest answered him just as a modern Arab traveller would answer his host, "I will tarry until thou come again." For the refusal of proffered hospitality would be, and still is considered to be, either a studied insult, or a proof of bad manners, and no one with any claims to breeding would commit such an action without urgent cause and much apology.

Like the sheep, the Goat is extremely valuable as a milk-producer, and at the present day the milk of the Goat is used as largely as that of the sheep. "At Rasheiya, under Mount Hermon," writes Mr. Tristram, "we saw some hundreds of goats gathering for the night in the wide open market-place beneath the castle. It was no easy matter to thread our way among them, as they had no idea of moving for such belated intruders on

their rest. All the she-goats of the neighbouring hills are driven in every evening, and remain for their morning's milking, after which they set forth on their day's excursion.

"Each house possesses several, and all know their owners. The evening milking is a picturesque scene. Every street and open space is filled with the goats; and women, boys, and girls, are everywhere milking with their small pewter pots, while the goats are anxiously awaiting their turn, or lying down to chew the cud as soon as it is over. As no kids or he-goats are admitted, the scene is very orderly, and there is none of the deafening bleating which usually characterises large flocks.

"These mountain goats are a solemn set, and by the gravity of their demeanour excite a suspicion that they have had no youth, and never were kids. They need no herdsman to bring them home in the evening, for, fully sensible of the danger of remaining unprotected, they hurry homewards of their own accord as soon as the sun begins to decline."

Like the wool of the sheep, the hair of the Goat is used for the manufacture of clothing; and, as is the case with wool, its quality differs according to the particular breed of the animal, which assumes almost as many varieties as the sheep or the dog. The hair of some varieties is thick and rough, and can only be made into coarse cloths, while others, of which the Mohair Goat and Cashmere Goat are familiar examples, furnish a staple of surpassing delicacy and fineness. It is most likely that the covering and curtains of the Tabernacle, mentioned in Exod. xxvi. 7, were of the latter kind, as otherwise they would have been

out of character with the fine linen, and blue and scarlet, their golden clasps, and the profuse magnificence which distinguished every part of the sacred building. Moreover, the hair of the Goat is classed among the costly offerings which were made when the Tabernacle was built. "And they came forth, men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them" to be used in the structure of that wonderful building, in which nothing might be used except the finest and costliest that could be procured.

One of the principal uses to which the goat-skin was applied was the manufacture of leather, for which purpose it is still used, and is considered far better than that of the sheep. Perhaps the most common form in which this leather is used is the well-known water-vessel, or "bottle" of the Bible.

These so-called bottles are made from the entire skin of the animal, which is prepared in slightly different methods, according to the locality in which the manufacture is carried on. In Palestine they are soaked for some little time in the tanning mixture, and are then filled with water, after the seams have been pitched. In this state they are kept for some time, and are kept exposed to the sun, covered entirely with the tanning fluid, and filled up with water to supply the loss caused by evaporation and leakage.

The hair is allowed to remain on the skins, because it

acts as a preservative against the rough usage to which they are subject at the hard hands of the water-carriers. By degrees the hairy covering wears off, first in patches, and then over the entire surface, so that a new bottle can be recognised at a glance, and any one who wished to sell an old bottle at the price of a new one would be at once detected.

Vessels made in this rude manner are absolutely necessary in the countries wherein they are used. Wooden or metal vessels would be too heavy, and, besides, the slight though constant evaporation that always takes place through the pores of the leather keeps down the temperature of the water, even under a burning sun, the slight loss which is caused by the porousness of the skin being more than counterbalanced by the coolness of the water. It is true that the goat-skin communicates to the liquid a flavour far from pleasant, but in those countries the quality of the water is of little consequence, provided that it is plentiful in quantity, and tolerably cool.

Even in our own country, leathern drinking-cups are sometimes used, and all who have taken any interest in antiquarian manners are familiar with the "leather bottle" and the "black-jack," the former only surviving in museums and as signs to public-houses, though the latter has within the memory of the present generation been in common use. Leathern bottles are still used in the Turkish army, and I have in my collection one of these water-bottles, which is practically the same article as the "bottle" of Scripture, though it is of comparatively small size, and is made with some attempt at elegance of form.

In all parts of the world where the skin is used for this purpose the mode of manufacture is practically identical.

An account of the art of preparing the goat-skin as practised in Abyssinia is given by Mr. C. Johnston, in his "Travels in Southern Abyssinia:"—

"To be of any value it must be taken off uncut, except around the neck, and in those situations necessary to enable the butchers to draw the legs out of the skin; also, of course, where the first incision is made to commence the process, and which is a circular cut carried around both haunches, not many inches from and having the tail for a centre. The hide is then stripped over the thighs, and two smaller incisions being made round the middle joint of the hind-legs enable them to be drawn out.

"A stick is now placed to extend these extremities, and by this, for the convenience of the operators, the whole carcass is suspended from the branch of a tree, and, by some easy pulls around the body, the skin is gradually withdrawn over the forelegs, which are incised around the knees, to admit of their being taken out; after which, the head being removed, the whole business concludes by the skin being pulled inside out over the decollated neck. One of the parties now takes a rough stone and well rubs the inside surface, to divest it of a few fibres of the subcutaneous muscle which are inserted into the skin, and after this operation it is laid aside until the next day; the more interesting business of attending to the meat calling for immediate attention.

"These entire skins are afterwards made into sacks by the apertures around the neck and legs being secured by a double fold of the skin being sewed upon each other, by means of a slender but very tough thong. These small seams are rendered quite air-tight, and the larger orifice

around the haunches being gathered together by the hands, the yet raw skin is distended with air; and the orifice being then tied up, the swollen bag is left in that state for a few days, until slight putrefaction has commenced, when the application of the rough stone soon divests its surface of the hair. After this has been effected, a deal of labour, during at least one day, is required to soften the distended skin by beating it with heavy sticks, or trampling upon it for hours together, the labourer supporting himself by clinging to the bough of a tree overhead, or holding on by the wall of the house.

"In this manner, whilst the skin is drying, it is prevented from getting stiff, and, still further to secure it from this evil condition, it is frequently rubbed with small quantities of butter. When it is supposed that there is no chance of the skin becoming hard and easily broken, the orifice is opened, the air escapes, and a very soft, flaccid leather bag is produced, but which, for several days after, affords an amusement to the owner, when otherwise unemployed, by well rubbing it all over with his hands."

The reader will see that the two processes are practically identical, the chief difference being that in one country the skins are distended with water and in the other with air.

As these bottles are rather apt to be damaged by the thorns, branches, rocks, and similar objects with which they come in contact, and are much too valuable to be thrown away as useless, their owners have discovered methods of patching and repairing them, which enable them to be used for some time longer. Patches of considerable size are sometimes inserted, if the rent should be

of importance, while the wound caused by a thorn is mended by a simple and efficacious expedient. The skin is first emptied, and a round flat piece of wood, or even a stone of suitable shape, is put into it. The skin is then held with the wounded part downwards, and the stone shaken about until it comes exactly upon the hole. It is then grasped, the still wet hide gathered tightly under it, so as to pucker up the skin, and a ligature is tied firmly round it. Perhaps some of my readers may have practised the same method of mending a punctured football.

Allusion to this mode of mending the skin bottles is made in Joshua ix. 4, 13. The Gibeonites "did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up . . . and said . . . these bottles of wine, which we filled, were new; and, behold, they be rent."

If these skin bottles be allowed to become dry, as is sometimes the case when they are hung up in the smoky tents, they shrivel up, and become rotten and weak, and are no longer enabled to bear the pressure caused by the fermentation of new wine. So, in Ps. cxix. 81-83: "My soul fainteth for Thy salvation: but I hope in Thy word.

"Mine eyes fail for Thy word, saying, When wilt Thou comfort me?

"For I am become like a bottle in the smoke; yet do I not forget Thy statutes."

How forcible does not this image become, when we realise the early life of the shepherd poet, his dwelling in tents wherein are no windows nor chimneys, and in which the smoke rolls to and fro until it settles in the

form of soot upon the leathern bottles and other rude articles of furniture that are hung from the poles!

In the New Testament there is a well-known allusion to the weakness of old bottles: "Neither do men put new wine into old bottles, or the bottles break and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." It would be impossible to understand the meaning of this passage unless we knew that the "bottles" in question were not vessels of glass or earthenware, but merely the partly-tanned skins of goats.

Another allusion to the use of the goat-skin is made in that part of the Book of Joshua which has already been mentioned. If the reader will refer to Josh. ix. 4, he will see that the Gibeonites took with them not only old bottles, but old sacks. Now, these sacks bore no resemblance to the hempen bags with which we are so familiar, but were nothing more than the same goat-skins that were employed in the manufacture of bottles, but with the opening at the neck left open. They were, in fact, skin-bottles for holding solids instead of liquids. The sacks which Joseph's brethren took with them, and in the mouths of which they found their money, were simply goat-skin bags, made as described.

Yet another use for the goat-skin. It is almost certain that the "kneading-troughs" of the ancient Israelites were simply circular pieces of goat-skin, which could be laid on the ground when wanted, and rolled up and carried away when out of use. Thus, the fact that "the people took their dough before it was leavened, their kneading-troughs being bound up in their clothing upon their shoulders," need cause no surprise.

Nothing could be more in accordance with probability. The women were all hard at work, preparing the bread for the expected journey, when the terrified Pharaoh "called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel, and go, serve the Lord, as ye have said. . . . And the Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men."

So the women, being disturbed at their work, and being driven out of the country before they had leavened, much less baked, their bread, had no alternative but to roll up the dough in the leathern "kneading-troughs," tie them up in a bundle with their spare clothing, and carry them on their shoulders; whereas, if we connect the kneading-troughs with the large heavy wooden implements used in this country, we shall form an entirely erroneous idea of the proceeding. As soon as they came to their first halting-place at Succoth, they took the leathern kneading-troughs out of their clothes, unrolled them, took the dough which had not even been leavened, so unexpectedly had the order for marching arrived, made it into flat cakes, and baked them as they best could. The same kind of "kneading-trough" is still in use in many parts of the world.

Stone as well as earthenware jars were also used by the inhabitants of ancient Palestine; but they were only employed for the storage of wine in houses, whereas the bottles that were used in carrying wine from one place to another were invariably made of leather. Water also was stored in stone or earthenware jars. See, for example, John ii. 6: "And there were set there six waterpots of

stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." Whereas, when it was carried about, it was poured into bottles made of skin. Such was probably the "bottle of water" that Abraham put on Hagar's shoulder, when she was driven away by the jealousy of Sarah. Such was the "bottle of wine" that Hannah brought as her offering when she dedicated Samuel to the service of God; and such was the "bottle of milk" that Jael opened for Sisera when he came to her tent. Even oil is carried in these bottles, which are certainly better adapted to the backs of mules, which are the usual beasts of burden, than they would be if they were made of glass or earthenware.

The Rabbinical writers have much to say upon the Goat; but as the greater part of their observations and directions are without any general interest, only a few will be selected from them.

Knowing the great strength of the Goat of their own days, they exaggerate the power of those which belonged to the ancients. Job's he-goats, for example, are said to have been so strong and fierce that they could conquer wolves, while some were so powerful that they carried bears upon their horns. They also were accustomed to climb rocks, dig up roots, and bring them down in their mouths.

The milk of the white Goat is useful medicinally for affections of the lungs, and the spleen of a female kid for diseases of the spleen. But if Goats are allowed to drink of the water in which blacksmiths cool their iron, the spleen gradually withers away, and at last disappears altogether. If the owner should desire to fatten a she-goat, he ought to tie up the udders so tightly that the

milk cannot come into them, and the nourishment is therefore converted into fat instead of milk. Also, he should take care to keep his Goats away from the place where bread is being made, as they are very fond of the unbaked dough, and always die if they eat it.

In sacrifices, the Goat was in nearly as much requisition as the lamb, and in one—namely, that which was celebrated on the Great Day of Atonement—the Goat was specially mentioned as the only animal which could be sacrificed. The reader will, perhaps, remember that for this peculiar sacrifice two Goats were required, on which two lots were cast, one for the Lord, *i.e.* with the word "Jehovah" upon it, and the other for the scapegoat, *i.e.* inscribed with the word "Azazel." The latter term is derived from two Hebrew words, the former being "Az," which is the general name for the Goat and the second "azel," signifying "he departed." The former, which belonged to Jehovah, was sacrificed, and its blood sprinkled upon the mercy-seat and the altar of incense; and the Goat Azazel was led away into the wilderness, bearing upon its head the sins of the people, and there let loose.

These being the uses of the Goat, it may naturally be imagined that the animal is one of extreme importance, and that it is watched as carefully by its owners as the sheep. Indeed, both sheep and goats belong to the same master, and are tended by the same shepherd, who exercises the same sway over them that he does over the sheep.

They are, however, erratic animals, and, although they will follow the shepherd wherever he may lead them, they

will not mix with the sheep. The latter will walk in a compact flock along the valley, the shepherd leading the way, and the sheep following him, led in their turn by

GOATS ON THE MARCH.

"As a shepherd divideth the sheep from the goats."—*Matt.* XXV. 52.

the sound of the bell tied round the neck of the master-ram of the flock. The goats, however, will not submit

to walk in so quiet a manner, but prefer to climb along the sides of the rocks that skirt the valleys, skipping and jumping as they go, and seeming to take delight in getting themselves into dangerous places, where a man could not venture to set his foot.

In the evening, when the shepherds call their flocks to repose, they often make use of the caverns which exist at some height in the precipitous side of the hills, as being safe strongholds, where the jackal and the hyæna will not venture to attack then. When such is the case, the shepherds take their station by the mouth of the cave, and assist the sheep as they come sedately up the narrow path that leads to the cavern. The goats, however, need no assistance, but come scrambling along by paths where no foot but a goat's could tread, mostly descending from a considerable height above the cave, and, as if in exultation at their superior agility, jumping over the backs of the sheep as they slowly file into the accustomed fold.

Friendly as they are, the goats and sheep never mingle together. There may be large flocks of them feeding in the same pasturage, but the Goats always take the highest spots on which verdure grows, while the sheep graze quietly below. Goats are specially fond of the tender shoots of trees, which they find in plenty upon the mountain side; and, according to Mr. Tristram, by their continual browsing, they have extirpated many species of trees which were once common on the hills of Palestine, and which now can only be found in Lebanon on the east of the Jordan.

Even when folded together in the same enclosure, the goats never mix with the sheep, but gather together by

themselves, and they instinctively take the same order when assembled round the wells at mid-day.

This instinctive separation of the sheep and the goats naturally recalls to our minds the well-known saying of our Lord that "before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, and the goats on His left."

The image thus used was one that was familiar to all the hearers, who were accustomed daily to see the herds of sheep and goats under one shepherd, yet totally distinct from each other. At feeding-time the goats will be browsing in long lines on the mountain sides, while the sheep are grazing in the plain or valley; at mid-day, when the flocks are gathered round the wells to await the rolling away of the stone that guards the water, the goats assemble on one side and the sheep on the other. And at night, when they are all gathered into one fold by one shepherd, they are still separated from each other. The same image is employed by the prophet Ezekiel: "As for you, O my flock, thus said the Lord God, Behold I judge between cattle and cattle, between rams and the he-goats."

Generally, the leading Goat was distinguished by a bell as well as the leading sheep, and in reference to this custom there was an old proverb, "If the shepherd takes the lead, he blinds the bell-goat," while another proverb is based upon the inferior docility of the animal—"If the shepherd be lame, the goats will run away."

Yet the Goat can be tamed very effectively, and can even be taught to perform many tricks. "We saw just below

us, on the rudely-constructed 'parade,' a crowd of men and children, surrounding a fantastically-dressed man exhibiting a Goat, which had been tutored to perform some cunning trick. It stood with its four feet close together on the top of a very long pole, and allowed the man to lift it up and carry it round and round within the circle; then the Goat was perched on four sticks, and again carried about. A little band of music—pipes, drums, and tambourines—called together the people from all parts of the town to witness this performance.

"The Goat danced and balanced himself obediently and perfectly, in very unnatural-looking positions, as if thoroughly understanding the words and commands of his master. The men who watched the actions of the Goat looked as grave and serious as if they were attending a philosophical or scientific lecture." ("Domestic Life in Palestine," by Miss Rogers.)

Another feat is a favourite with the proprietors of trained goats. The man takes a stool and plants it carefully on the ground, so as to be perfectly level, and then orders the Goat to stand upon it. A piece of wood about six inches in length, and shaped something like a dice-box, is then placed on the stool, and the Goat manages to stand on it, all his sharp, hard hoofs being pressed closely together on the tiny surface. The man then takes another piece of wood and holds it to the Goat's feet. The animal gently removes first one foot and then another, and, by careful shifting of the feet, enables its master to place the second piece of wood on the first. Successive additions are made, until at the last the Goat is perched on the topmost of some nine or ten pieces of wood balanced on each other, the whole looking like a stout reed marked off with joints.

The stately steps and bold bearing of the old he-goat is mentioned in the Proverbs: "There be three things which go well, yea, four are comely in going:

"A lion, which is strongest among beasts, and turneth not away for any;

"A greyhound; an he-goat also; and a king, against whom there is no rising up" (Prov. xxx. 29–31). The word which is here rendered as he-goat signifies literally the "Butter," and is given to the animal on account of the mode in which it uses its formidable horns. The word is not common in the Bible, but it is used even at the present day among the Arabs.

Several herds of goats exist in Palestine, the most valuable of which is the Mohair Goat, and the most common the Syrian Goat. These, however dissimilar they may be in appearance, are only varieties of the ordinary domestic animal, the former being produced artificially by carefully selecting those specimens for breeding which have the longest and finest hair. It was from the hair of this breed that the costly fabrics used in the Tabernacle were woven, and it is probably to this breed that reference is made in Solomon's Song, iv. 1, 2: "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from Mount Gilead.

"Thy teeth are like a flock of sheep that are even shorn, which came up from the washing." In this passage the careful reader will also note another reference to the habits of the goats and sheep, the hair being compared to the dark-haired goats that wander on the tops of the hills, while the teeth are compared to sheep that are ranged in regular order below. The Mohair Goat is known scienti-

THE GOAT.

"As the shepherd taketh out of the mouth of the lion a piece of an ear."—*Amos* iii. 2.

fically as *Capra Angorensis*. The same image is used again in chap. vi. 5.

The second breed is that which is commonest throughout the country. It is known by the name of the Syrian Goat, and is remarkable for the enormous length of its ears, which sometimes exceed a foot from root to tip. This variety has been described as a separate species under the name of *Capra Mambrica*, or *C. Syriaca*, but, like the Mohair Goat, and twenty-three other so-called species, is simply a variety of the common Goat, *Hircus ægragus*.

Reference is made to the long ears of the Syrian Goat in Amos iii. 12: "Thus saith the Lord: As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria." Such a scene, which was familiar to Amos, the shepherd as well as the prophet, is represented in the illustration. In the foreground is the Goat on which the lion has sprung, and from which one of the long ears has been torn away. Its companions are gathering round it in sympathy, while its kid is trying to discover the cause of its mother's uneasiness. In the background is a group of armed shepherds, standing round the lion which they have just killed, while one of them is holding up the torn ear which he has taken out of the lion's mouth.

THE CAMEL.

CHAPTER I.

The two species of Camel, and the mode of distinguishing them—Value of the Camel in the East—Camels mentioned as elements of wealth—Uses of the Camel—The Jews forbidden to eat its flesh—The milk of the Camel—Thirst-enduring capability—The internal reservoir—The hump, and its use to the animal—The Camel as a beast of draught and burden—How the Camel is laden—Knowledge of its own powers—Camels for riding—Difficulty of sitting a Camel—A rough-paced steed—Method of guiding the Camel—The mesh'ab, or Camel-stick of office—The women's saddle—Rachel's stratagem—Ornaments of the Camel—The swift dromedary, Heirie, or Deloul—Its ungainly aspect—Speed and endurance of the Deloul—The Camel-posts of Bornu—Camel-drivers and their conduct—The driver's song—Young Camels and their appearance—The deserted Camel.

BEFORE treating of the Scriptural references to the Camel, it will be as well to clear the ground by noticing that two distinct species of Camel are known to zoologists; namely, the common Camel (*Camelus dromedarius*), which has one hump, and the Bactrian Camel (*Camelus Bactrianus*), which has two of these curious projections. There is a popular but erroneous idea that the dromedary and the Camel are two distinct animals, the latter being distinguished by its huge hump, whereas the fact is, that the dromedary is simply a lighter and more valuable breed of the one-humped Camel of Arabia, the two-humped Bactrian

Camel being altogether a different animal, inhabiting Central Asia, Thibet, and China.

The Camel is still one of the most valued animals that inhabit Palestine, and in former times it played a part in Jewish history scarcely inferior to that of the ox or sheep. We shall, therefore, devote some space to it.

In some parts of the land it even exceeded in value the sheep, and was infinitely more useful than the goat. At the very beginning of Jewish history we read of this animal, and it is mentioned in the New Testament nearly two thousand years after we meet with it in the Book of Genesis. The earliest mention of the Camel occurs in Gen. xii. 16, where is related the journey of Abram: "He had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels."

Belonging, as he did, to the nomad race which lives almost wholly on the produce of their herds, Abram needed Camels, not only for their milk, and, for all we know, for their flesh, but for their extreme use as beasts of burden, without which he could never have travelled over that wild and pathless land. The whole of Abram's outer life was exactly that of a Bedouin sheikh of the present day, in whom we find reproduced the habits, the tone of thought, and the very verbiage of the ancient Scriptures.

Many years afterwards, when the son of his old age was desirous of marrying a wife of his own kindred, we find that he sent his trusted servants with ten of his camels to Mesopotamia, and it was by the offering of water to these camels, that Rebekah was selected as Isaac's wife (see Gen. xxiv. 10, 19). In after days, when Jacob was about to leave Laban, these animals are mentioned as an im-

portant part of his wealth: "And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses" (Gen. xxx. 43). Then, in Exod. ix. 3, one of the severest plagues with which Egypt was afflicted was the disease which fell upon the camels in common with the other cattle.

It is thought worthy of mention in the sacred narrative that Job had three thousand, and afterwards six thousand camels (Job i. 3, and xlii. 12); that the Midianites and Amalekites possessed "camels without number, as the sand by the seaside for multitude" (Judg. vii. 12); and that the Reubenites, when making war against the Hagarites, took from them fifty thousand camels—exactly the very object of such wars in the same land at the present time.

They were valuable enough to be sent as presents from one potentate to another. For example, when Jacob went to meet Esau, he gave as his present two hundred and twenty sheep, the same number of goats, fifty oxen, thirty asses, and sixty camels, *i.e.* thirty mothers, each with her calf. They were important enough to be guarded by men of position. In 1 Chron. xxvii. 30, we find that the charge of David's camels was confided to one of his officers, Obil the Ishmaelite, who, from his origin, might be supposed to be skilful in the management of these animals. Bochart, however, conjectures that the word Obil ought to be read as Abal, *i.e.* the camel-keeper, and that the passage would therefore read as follows: "Over the camels was an Ishmaelitish camel-keeper."

We will now proceed to the uses of the Camel, and first take it in the light of food.

By the Mosaic law, the Camel was a forbidden animal,

because it did not divide the hoof, although it chewed the cud. Yet, although the Jews might not eat its flesh, they probably used the milk for food, as they do at the present day. No distinct Scriptural reference is made to the milk of the Camel; but, as the Jews of the present day are quite as fastidious as their ancestors in keeping the Mosaic law, we are justified in concluding that, although they would not eat the flesh of the animal, they drank its milk. At the present time, the milk is used, like that of the sheep, goat, and cow, both in a fresh and curdled state, the latter being generally preferred to the former. A kind of cheese is made from it, but is not much to the taste of the European traveller, on account of the quantity of salt which is put in it. Butter is churned in a very simple manner, the fresh milk being poured into a skin bag, and the bag beaten with a stick until the butter makes its appearance.

That it was really used in the patriarchal times is evident by the passage which has already been mentioned, where Jacob is related to have brought as a present to his brother Esau thirty milch camels, together with their young. So decided a stress would certainly not have been laid upon the fact that the animals were milch camels unless the milk were intended for use.

Perhaps the use of the Camel's milk might be justified by saying that the prohibition extended only to eating and not to drinking, and that therefore the milk might be used though the flesh was prohibited.

There was another mode in which the Camel might be used by travellers to sustain life.

The reader is probably aware that, even in the burning climate in which it dwells, the Camel is able to go for a long

time without drinking,—not that it requires less liquid nourishment than other animals, but that it is able, by means of its internal construction, to imbibe at one draught a quantity of water which will last for a considerable time. It is furnished with a series of cells, into which the water runs as fast as it is drunk, and in which it can be kept for some time without losing its life-preserving qualities. As much as twenty gallons have been imbibed by a Camel at one draught, and this amount will serve it for several days, as it has the power of consuming by degrees the water which it has drunk in a few minutes.

This curious power of the Camel has often proved to be the salvation of its owner. It has often happened that, when travellers have been passing over the desert, their supply of water has been exhausted, partly by the travellers and partly by the burning heat which causes it to evaporate through the pores of the goat-skin bottle in which it was carried. Then the next well, where they had intended to refill their skins and refresh themselves, has proved dry, and the whole party seemed doomed to die of thirst.

Under these circumstances, only one chance of escape is left them. They kill a Camel, and from its stomach they procure water enough to sustain life for a little longer, and perhaps to enable them to reach a well or fountain in which water still remains. The water which is thus obtained is unaltered, except by a greenish hue, the result of mixing with the remains of herbage in the cells. It is, of course, very disagreeable, but those who are dying from thirst cannot afford to be fastidious, and to them the water is a most delicious draught.

It is rather curious that, if any of the water which is taken out of a dead Camel can be kept for a few days,

both the green hue and the unpleasant flavour disappear, and the water becomes fresh, clear, and limpid. So wonderfully well do the internal cells preserve the water, that after a Camel has been dead for ten days—and in that hot climate ten days after death are equal to a month in England—the water within it has been quite pure and drinkable.

Many persons believe in the popular though erroneous idea that the Camel does not require as much water as ordinary animals. He will see, however, from the foregoing account that it needs quite as much water as the horse or the ox, but that it possesses the capability of taking in at one time as much as either of these animals would drink in several days. So far from being independent of water, there is no animal that requires it more, or displays a stronger desire for it. A thirsty Camel possesses the power of scenting water at a very great distance, and, when it does so, its instincts conquer its education, and it goes off at full speed towards the spot, wholly ignoring its rider or driver. Many a desert spring has been discovered, and many a life saved, by this wonderful instinct, the animal having scented the distant water when its rider had lost all hope, and was resigning himself to that terrible end, the death by thirst. The sacred Zemzem fountain at Mecca was discovered by two thirsty camels.

Except by the Jews, the flesh of the Camel is eaten throughout Palestine and the neighbouring countries, and is looked upon as a great luxury. The Arab, for example, can scarcely have a greater treat than a Camel-feast, and looks forward to it in a state of wonderful excitement. He is so impatient, that scarcely is the animal dead before it

is skinned, cut up, and the various parts prepared for cooking.

To European palates the flesh of the Camel is rather unpleasant, being tough, stringy, and without much flavour. The fatty hump is universally considered as the best part of the animal, and is always offered to the chief among the guests, just as the North American Indian offers the hump of the bison to the most important man in the assembly. The heart and the tongue, however, are always eatable, and, however old a Camel may be, these parts can be cooked and eaten without fear.

The hump, or "bunch," as it is called in the Bible, has no connection with the spine, and is a supplementary growth, which varies in size, not only in the species, but in the individual. It is analogous to the hump upon the shoulders of the American bison and the Indian zebra, and in the best-bred camels it is the smallest though the finest and most elastic.

This hump, by the way, affords one of the points by which the value of the Camel is decided. When it is well fed and properly cared for, the hump projects boldly, and is firm and elastic to the touch. But if the Camel be ill, or if it be badly fed or overworked, the hump becomes soft and flaccid, and in bad cases hangs down on one side like a thick flap of skin. Consequently, the dealers in camels always try to produce their animals in the market with their humps well developed; and, if they find that this important part does not look satisfactory, they use various means to give it the required fulness, inflating it with air being the most common. In fact, there is as much deception among Camel-dealers in Palestine as with dog or pigeon fanciers in England.

Here perhaps I may remark that the hump has given rise to some strange but prevalent views respecting the Camel. Many persons think that the dromedary has one hump and the Camel two—in fact, that they are two totally distinct animals. Now the fact is, that the Camel of Palestine is of one species only, the dromedary being a lighter and swifter breed, and differing from the ordinary Camel just as a hunter or racer differs from a cart-horse. The two-humped Camel is a different species altogether, which will be briefly described at the end of the present article.

The Camel is also used as a beast of draught, and, as we find, not only from the Scriptures, but from ancient monuments, was employed to draw chariots and drag the plough. Thus in Isa. xxi. 7: "And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels." It is evident that in this passage some chariots were drawn by camels and some by asses. It is, however, remarkable that in Kennard's "Eastern Experiences," these two very useful animals are mentioned as being yoked together: "We passed through a fertile country, watching the fellaheen at their agricultural labours, and not a little amused at sometimes remarking a very tall camel and a very small donkey yoked together in double harness, dragging a plough through the rich brown soil." Camels drawing chariots are still to be seen in the Assyrian sculptures. In Palestine—at all events at the present time—the Camel is seldom if ever used as a beast of draught, being exclusively employed for bearing burdens and carrying riders.

Taking it first as a beast of burden, we find several references in different parts of the Scriptures. For example, see 2 Kings viii. 9: "So Hazael went to meet him,

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"They will carry their treasures upon the bunches of camels."—*Isa.* xxx. 6.

and took a present with him, even of every good thing of Damascus, forty camels' burden." Again, in 1 Chron. xii. 40: "Moreover they that were nigh them, even unto Issachar and Zebulon and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen." Another allusion to the same custom is made in Isaiah: "They will carry their riches upon the shoulders of young asses, and their treasures upon the bunches (or humps) of camels."

The Camel can carry a considerable load, though not so much as is generally fancied. A sort of a pack-saddle of a very simple description is used, in order to keep the burden upon so strangely-shaped an animal. A narrow bag about eight feet long is made, and rather loosely stuffed with straw or similar material. It is then doubled, and the ends firmly sewn together, so as to form a great ring, which is placed over the hump, and forms a tolerably flat surface. A wooden framework is tied on the pack-saddle, and is kept in its place by a girth and a crupper. The packages which the Camel is to carry are fastened together by cords, and slung over the saddle. They are only connected by those semi-knots called "hitches," so that, when the Camel is to be unloaded, all that is needed is to pull the lower end of the rope, and the packages fall on either side of the animal. So quickly is the operation of loading performed, that a couple of experienced men can load a Camel in very little more than a minute.

As is the case with the horse in England, the Camels that are used as beasts of burden are of a heavier, slower, and altogether inferior breed to those which are employed to carry riders, and all their accoutrements are of a ruder and meaner order, devoid of the fantastic ornaments with

which Oriental riders are fond of decorating their favourite animals.

In the large illustration are represented two of the ordinary camels of burden, as they appear when laden with boughs for the Feast of Tabernacles. The branches are those of the Hebrew pine, and, as may be seen, the animals are so heavily laden with them that their forms are quite hidden under their leafy burdens. The weight which a Camel will carry varies much, according to the strength of the individual, which has given rise to the Oriental proverb, "As the camel, so the load." But an animal of ordinary strength is supposed to be able to carry from five to six hundred pounds for a short journey, and half as much for a long one,—a quantity which, as the reader will see, is not so very great when the bulk of the animal is taken into consideration. It is remarkable that the Camel knows its own powers, and instinctively refuses to move if its correct load be exceeded. But, when it is properly loaded, it will carry its burden for hours together at exactly the same pace, and without seeming more fatigued than it was when it started.

The riding Camels are always of a better breed than those which are used for burden, and may be divided into two classes; namely, those which are meant for ordinary purposes, and those which are specially bred for speed and endurance. There is as much difference between the ordinary riding Camel and the swift Camel as there is between the road hack and the race-horse. We will first begin with the description of the common riding Camel and its accoutrements.

The saddle which is intended for a rider is very different from the pack-saddle on which burdens are carried, and

has a long upright projection in front, to which the rider can hold if he wishes it.

The art of riding the Camel is nearly as difficult of accomplishment as that of riding the horse, and the preliminary operation of mounting is not the least difficult portion of it. Of course, to mount a Camel while the animal is standing is impossible, and accordingly it is taught to kneel until the rider is seated. Kneeling is a natural position with the Camel, which is furnished with large callosities or warts on the legs and breast, which act as cushions on which it may rest its great weight without abrading the skin. These callosities are not formed, as some have imagined, by the constant kneeling to which the Camel is subjected, but are born with it, though of course less developed than they are after they have been hardened by frequent pressure against the hot sand.

When the Camel kneels, it first drops on its knees, and then on the joints of the hind legs. Next it drops on its breast, and then again on the bent hind legs. In rising it reverses the process, so that a novice is first pitched forward, then backward, then forward, and then backward again, to the very great disarrangement of his garments, and the probable loss of his seat altogether. Then when the animal kneels he is in danger of being thrown over its head by the first movement, and jerked over its tail by the second; but after a time he learns to keep his seat mechanically.

As to the movement of the animal, it is at first almost as unpleasant as can be conceived, and has been described by several travellers, some of whose accounts will be here given. First comes Albert Smith, who declares

that any one who wants to practise Camel-riding in England can do so by taking a music-stool, screwing it up as high as possible, putting it into a cart without springs, sitting on the top of it cross-legged, and having the cart driven at full speed transversely over a newly ploughed field.

There is, however, as great a difference in the gait of camels as of horses, some animals having a quiet, regular, easy movement, while others are rough and high-stepping, harassing their riders grievously in the saddle. Even the smooth-going Camel is, however, very trying at first, on account of its long swinging strides, which are taken with the legs of each side alternately, causing the body of the rider to swing backwards and forwards as if he were rowing in a boat.

Those who suffer from sea-sickness are generally attacked with the same malady when they make their first attempts at camel-riding, while even those who are proof against this particular form of discomfort soon begin to find that their backs are aching, and that the pain becomes steadily worse. Change of attitude is but little use, and the wretched traveller derives but scant comfort from the advice of his guide, who tells him to allow his body to swing freely, and that in a short time he will become used to it. Some days, however, are generally consumed before he succeeds in training his spine to the continual unaccustomed movement, and he finds that, when he wakes on the morning that succeeds his first essay, his back is so stiff that he can scarcely move without screaming with pain, and that the prospect of mounting the Camel afresh is anything but a pleasant one.

"I tried to sit erect without moving," writes Mr.

Kennard, when describing his experience of Camel-riding. "This proved a relief for a few minutes, but, finding the effort too great to continue long in this position, I attempted to recline with my head resting upon my hand. This last manœuvre I found would not do, for the motion of the camel's hind-legs was so utterly at variance with the motion of his fore-legs that I was jerked upwards, and forwards, and sideways, and finally ended in nearly rolling off altogether.

"Without going into the details of all that I suffered for the next two or three days—how that on several occasions I slid from the camel's back to the ground, in despair of ever accustoming my half-dislocated joints to the ceaseless jerking and swaying to and fro, and how that I often determined to trudge on foot over the hot desert sand all the way to Jerusalem rather than endure it longer—I shall merely say that the day did at last arrive when I descended from my camel, after many hours' riding, in as happy and comfortable a state of mind as if I had been lolling in the easiest of arm-chairs."

A very similar description of the transition from acute and constant suffering to perfect ease is given by Albert Smith, who states that more than once he has dozed on the back of his Camel, in spite of the swaying backwards and forwards to which his body was subjected.

If such be the discomfort of riding a smooth-going and good-tempered Camel, it may be imagined that to ride a hard-going and cross-grained animal must be a very severe trial to an inexperienced rider. A very amusing account of a ride on such a Camel, and of a fall from its back, is given by Mr. Hamilton in his "Sinai, the Hedjaz, and Soudan:"—

"A dromedary I had obtained at Suk Abu Sin for my own riding did not answer my expectations, or rather the saddle was badly put on—not an easy thing to do well, by the way—and one of my servants, who saw how out of patience I was at the many times I had had to dismount to have it arranged, persuaded me to try the one he was riding, the Sheik's present. I had my large saddle transferred to his beast, and, nothing doubting, mounted it.

"He had not only no nose-string, but was besides a vicious brute, rising with a violent jerk before I was well in the saddle, and anxious to gain the caravan, which was a little way ahead, he set off at his roughest gallop. Carpets, kufieh, tarbush, all went off in the jolting; at every step I was thrown a foot into the air, glad to come down again, bump, bump, on the saddle, by dint of holding on to the front pommel with the left hand, while the right was engaged with the bridle, which in the violence of the exercise it was impossible to change to its proper hand. I had almost reached the caravan, and had no doubt my hump-backed Pegasus would relax his exertions, when a camel-driver, one of the sons of iniquity, seeing me come up at full speed, and evidently quite run away with, took it into his head to come to my assistance.

"I saw what he was at, and called out to him to get out of the way, but instead of this he stuck himself straight before me, stretching himself out like a St. Andrew's cross, with one hand armed with a huge club, and making most diabolical grimaces. Of course the camel was frightened, it was enough to frighten a much more reasonable being; so, wheeling quickly round, it upset my unstable equilibrium. Down I came head fore-

most to the ground, and when I looked up, my forehead streaming with blood, the first thing I saw was my Arab with the camel, which he seemed mightily pleased with himself for having so cleverly captured, while the servant who had suggested the unlucky experiment, came ambling along on my easy-paced dromedary, and consoled me by saying that he knew it was a runaway beast, which there was no riding without a nose-string.

"I now began to study the way of keeping one's seat in such an emergency. An Arab, when he gallops his dromedary with one of these saddles, holds hard on with the right hand to the back part of the seat, not to the pommel, and grasps the bridle tightly in the other. The movement of the Camel in galloping throws one violently forward, and without holding on, excepting on the naked back, when the rider sits behind the hump, it is impossible to retain one's seat. I afterwards thought myself lucky in not having studied this point sooner, as, from the greater resistance I should have offered, my tumble, since it was *fated* I should have one, would probably have been much more severe. It is true I might also have escaped it, but in the chapter of probabilities I always think a mishap the most probable."

It may be imagined that a fall from a camel's back is not a trifle, and, even if the unskilful rider be fortunate enough to fall on soft sand instead of hard rock, he receives a tolerably severe shock, and runs no little risk of breaking a limb. For the average height of a camel's back is rather more than six feet, while some animals measure seven feet from the ground to the top of the hump. Add to this a foot or two caused by the saddle and its cushions, and a height is gained equal to that of

the ceiling of many rooms—say, eighteen inches above the top of an ordinary door.

This height, however, is of material advantage to the traveller. In the first place, it lifts him above the waves of heated air that are continually rolling over the sand on which the burning rays of the sun are poured throughout the day; and in the second place, it brings him within reach of the slightest breeze that passes above the stratum of hot air, and which comes to the traveller like the breath of life. Moreover, his elevated position enables him to see for a very great distance, which is an invaluable advantage in a land where every stranger may be a robber, and is probably a murderer besides.

The best mode of avoiding a fall is to follow the Arab mode of riding,—namely, to pass one leg over the upright pommel, which, as has been mentioned, is a mere wooden peg or stake, and hitching the other leg over the dangling foot. Perhaps the safest, though not the most comfortable, mode of sitting is by crossing the legs in front, and merely grasping the pommel with the hands.

Yet, fatiguing as is the seat on the Camel's back to the beginner, it is less so than that on the horse's saddle, inasmuch as in the latter case one position is preserved, while in the former an infinite variety of seat is attainable when the rider has fairly mastered the art of riding.

The Camel is not held by the bit and bridle like the horse, but by a rope tied like a halter round the muzzle, and having a knot on the left or "near" side. This is held in the left hand, and is used chiefly for the purpose of stopping the animal. The Camel is guided partly by the voice of its rider, and partly by a driving-stick, with which the neck is lightly touched on the opposite side to

that which its rider wishes it to take. A pressure of the heel on the shoulder-bone tells it to quicken its pace, and a little tap on the head, followed by a touch on the short ears, are the signals for full speed.

There are three different kinds of stick with which the Camel is driven; one of them, a mere almond branch with the bark, and an oblique head, is the sceptre or emblem of sovereignty of the Prince of Mecca. Mr. Hamilton suggests that this stick, called the "*mesh'ab*," is the original of the jackal-headed stick with which so many of the Egyptian deities are represented; and that Aaron's rod that "brought forth buds, and bloomed blossoms, and yielded almonds," was the *mesh'ab*, the almond-branch sceptre, the emblem of his almost regal rank and authority.

The women mostly ride in a different manner from the men. Sometimes they are hardy enough to sit the animal in the same way as their husbands, but as a rule they are carried by the animal rather than ride it, sitting in great basket-like appendages which are slung on either side of the Camel. These constitute the "furniture" which is mentioned in Gen. xxxi. 34. When Jacob left the house of Laban, to lead an independent life, Rachel stole her father's images, or "teraphim," and carried them away with her, true to her affectionate though deceptive nature, which impelled her to incur the guilt of robbery for the sake of enriching her husband with the cherished teraphim of her father. From the most careful researches we learn that these teraphim were used for divining the future, and that they were made in the human form. That they were of considerable size is evident from the fact that, when Saul was hunting after David, his wife Michal contrived to convey him out of the house, and for a time to conceal

her fraud by putting an image (or teraph) into the bed as a representative of her husband. Had not, therefore, the camel-furniture been of considerable dimensions, images of such a size could not be hidden, but they could well be stowed away in the great panniers, as long as their mistress sat upon them, after the custom of Oriental travellers, and declined to rise on the ready plea of indisposition.

This sort of carriage is still used for the women and children. "The wife and child came by in the string of camels, the former reclining in an immense circular box, stuffed and padded, covered with red cotton, and dressed with yellow worsted ornaments. This family nest was mounted on a large camel. It seemed a most commodious and well-arranged travelling carriage, and very superior as a mode of camel-riding to that which our Sitteen rejoiced in (*i.e.*, riding upon a saddle). The Arab wife could change her position at pleasure, and the child had room to walk about and could not fall out, the sides of the box just reaching to its shoulders. Various jugs and skins and articles of domestic use hung suspended about it, and trappings of fringe and finery ornamented it."

This last sentence brings us to another point which is several times mentioned in the Bible; namely, the ornaments with which the proprietors of camels are fond of bedizening their favourite animals.

Their leathern collars are covered with cowrie shells sewn on them in various fantastic patterns. Crescent-shaped ornaments are made of shells sewn on red cloth, and hung so abundantly upon the harness of the animal that they jingle at every step which it takes. Sheiks and other men of rank often have these ornaments made of

silver, so that the cost of the entire trappings is very great. Allusion is made to these costly ornaments in Judges viii. When Gideon warred against Succoth, he captured the two chiefs or kings of Midian, Zebah, and Zalmunna, and, after putting them to death, he "took away the ornaments that were on their camels' necks,"—or, as the marginal translation has it, their "ornaments like the moon," *i.e.*, crescent-shaped; this form having been retained unchanged for three thousand years. (Judges viii. 21.) The value of such ornaments is evident from the fact that they are mentioned so conspicuously in Holy Writ; and, as if to show that the Camel trappings were of very considerable value, a further reference is made to them in the following passage. After the battle, Gideon made a request to his soldiers "that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)

"And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks." Here we see that the ornaments to the camels were sufficiently costly to be classed with the golden jewellery and the royal apparel that were worn by the kings of Midian.

We now come to the Swift Camel, sometimes called the Heirie, the Maharik, or the Deloul, the last of these terms being that by which it will be mentioned in these pages.

The limbs of the Deloul are long and wiry, having not an ounce of superfluous fat upon them, the shoulders are very broad, and the hump, though firm and hard, is very small.

A thoroughbred Deloul, in good travelling condition, is not at all a pleasing animal to an ordinary eye, being a lank, gaunt, and ungainly-looking creature, the very conformation which insures its swiftness and endurance being that which detracts from its beauty. An Arab of the desert, however, thinks a good Deloul one of the finest sights in the world. As the talk of the pastoral tribes is of sheep and oxen, so is the talk of the nomads about camels. It is a subject which is for ever on their lips, and a true Bedouin may be seen to contemplate the beauties of one of these favourite animals for hours at a time,—if his own, with the rapture of a possessor, or, if another's, with the determination of stealing it when he can find an opportunity.

Instead of plodding along at the rate of three miles an hour, which is the average speed of the common Camel, the Deloul can cover, if lightly loaded, nine or ten miles an hour, and go on at the same pace for a wonderful time, its long legs swinging, and its body swaying, as if it were but an animated machine. Delouls have been reported to have journeyed for nearly fifty hours without a single stop for rest, during which time the animals must have traversed nearly five hundred miles. Such examples must, however, be exceptional, implying, as they do, an amount of endurance on the part of the rider equal to that of the animal; and even a journey of half that distance is scarcely possible to ordinary men on Delouls.

For the movements of the Deloul are very rough, and

the rider is obliged to prepare himself for a long journey by belting himself tightly with two leathern bands, one just under the arms, and the other round the pit of the

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stomach. Without these precautions, the rider would be likely to suffer serious injuries, and, even with them, the exercise is so severe, that an Arab makes it a matter of special boast that he can ride a Deloul for a whole day.

A courier belonging to the Sherif of Mecca told Mr. Hamilton that he often went on the same dromedary from Mecca to Medina in forty-eight hours, the distance being two hundred and forty miles. And a thoroughbred Deloul will travel for seven or eight weeks with only four or five days of rest.

Even at the present time, these Camels are used for the conveyance of special messages, and in the remarkable Bornu kingdom a regular service of these animals is established, two couriers always travelling in company, so that if one rider or Camel should fail or be captured by the Arabs, who are always on the alert for so valuable a prey, the other may post on and carry the message to its destination.

The swift dromedary, or Deloul, is mentioned several times in the Old Testament. One of them occurs in Isa. lx. 6; "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah." In this passage a distinction is drawn between the ordinary Camel and the swift dromedary, the former being the word "gamel," and the latter the word "beker," which is again used in Jer. ii. 23: "See thy way in the valley, know what thou hast done: thou art a swift dromedary."

There is a passage in the Book of Esther which looks as if it referred to the ordinary Camel and the swift dromedary, but there is considerable uncertainty about the proper rendering. It runs as follows: "And he wrote in king Ahasuerus' name, and sealed it with the king's ring, and sent letters and posts on horseback, and riders on mules, camels, and young dromedaries."

The Jewish Bible, however, translates this passage as follows: "And sent letters by the runners on the horses,

and riders on the racers, mules, and young mares." Now, the word *rekesh*, which is translated as "racer," is rendered by Buxtorf as "a swift horse or mule," and the word *beni-rammachim*, which is translated as "young mares," literally signifies "those born of mares."

The Camel-drivers behave towards their animals with the curious inconsistency which forms so large a part of the Oriental character.

Prizing them above nearly all earthly things, proud of them, and loving them after their own fashion, the driver will talk to them, cheer them, and sing interminable songs for their benefit. Towards the afternoon the singing generally begins, and it goes on without cessation in a sort of monotonous hum, as Dr. Bonar calls it. The same traveller calls attention to a passage in Caussinus' "Polyhistor Symbolicus," in which the learned and didactic author symbolises the maxim that more can be done by kindness than by blows. "The Camel is greatly taken with music and melody. So much so, indeed, that if it halts through weariness, the driver does not urge it with stripes and blows, but soothes it by his songs."

Several travellers have mentioned these songs. See, for example, Miss Rogers' account of some Bedouins: "Their songs were already subdued to harmonise with their monotonous swinging pace, and chimed softly and plaintively with the tinkling of camel-bells, thus—

" 'Dear unto me as the sight of mine eyes,
Art thou, O my Camel!
Precious to me as the health of my life,
Art thou, O my Camel!

Sweet to my ears is the sound
Of thy tinkling bells, O my Camel!
And sweet to thy listening ears
Is the sound of my evening song.'

And so on, *ad libitum*."

Sometimes a female Camel gives birth to a colt on the journey. In such a case, a brief pause is made, and then the train proceeds on its journey, the owner of the Camel carrying the young one in his arms until the evening halt. He then gives it to its mother, and on the following day it is able to follow her without further assistance. The young camels are almost pretty, their hair being paler than that of the adult animal, and their limbs more slender.

Although the young Camel is better-looking than its parents, it is not one whit more playful. Unlike almost all other animals, the Camel seems to have no idea of play, and even the young Camel of a month or two old follows its mother with the same steady, regular pace which she herself maintains.

In spite of all the kindness with which a driver treats his camels, he can at times be exceedingly cruel to them, persisting in over-loading and over-driving them, and then, if a Camel fall exhausted, removing its load, and distributing it among the other Camels. As soon as this is done, he gives the signal to proceed, and goes on his way, abandoning the wretched animal to its fate—*i.e.* to thirst and the vultures. He will not even have the humanity to kill it, but simply leaves it on the ground, muttering that it is "his fate!"

CHAPTER II.

The Camel and its master—Occasional fury of the animal—A boy killed by a Camel—Another instance of an infuriated Camel—Theory respecting the Arab and his Camel—Apparent stupidity of the Camel—Its hatred of a load, and mode of expressing its disapprobation—Riding a Camel through the streets—A narrow escape—Ceremony of weaning a young Camel—The Camel's favourite food—Structure of the foot and adaptation to locality—Difficulty in provisioning—Camel's hair and skin—Sal-ammoniac and Desert fuel—The Camel and the needle's eye—Straining at a gnat and swallowing a Camel.

WE now come to the general characteristics of the Camel.

The camels know their master well, some of them being much more affectionate than others. But they are liable to fits of strange fury, in which case even their own masters are not safe from them. They are also of a revengeful nature, and have an unpleasant faculty of treasuring up an injury until they can find a time of repaying it. Signor Pierotti gives a curious example of this trait of character. As he was going to the Jordan, he found a dead Camel lying on the roadside, the head nearly separated from the body. On inquiry he found that the animal had a master who ill-treated it, and had several times tried to bite him. One evening, after the camels had been unloaded, the drivers lay down to sleep as usual.

The Camel made its way to its master, and stamped on him as he slept. The man uttered one startled cry, but had no time for another. The infuriated Camel followed up its attack by grasping his throat in its powerful jaws, and shaking him to death. The whole scene passed so rapidly, that before the other drivers could come to the man's assistance he was hanging dead

from the jaws of the Camel, who was shaking him as a dog shakes a rat, and would not release its victim until its head had been nearly severed from its body by sword-cuts.

A similar anecdote is told by Mr. Palgrave, in his "Central and Eastern Arabia:"—

"One passion alone he possesses, namely, revenge, of which he gives many a hideous example; while, in carrying it out, he shows an unexpected degree of fore-thoughted malice, united meanwhile with all the cold stupidity of his usual character. One instance of this I well remember—it occurred hard by a small town in the plain of Baalbec, where I was at the time residing.

"A lad of about fourteen had conducted a large camel, laden with wood, from that very village to another at half an hour's distance or so. As the animal loitered or turned out of the way, its conductor struck it repeatedly, and harder than it seems to have thought he had a right to do. But, not finding the occasion favourable for taking immediate quits, it 'bided its time,' nor was that time long in coming.

"A few days later, the same lad had to re-conduct the beast, but unladen, to his own village. When they were about half way on the road, and at some distance from any habitation, the camel suddenly stopped, looked deliberately round in every direction to assure itself that no one was in sight, and, finding the road clear of passers-by, made a step forward, seized the unlucky boy's head in its monstrous mouth, and, lifting him up in the air, flung him down again on the earth, with the upper part of his head completely torn off, and his brains scattered on the ground. Having thus satisfied its revenge, the brute

quietly resumed its pace towards the village, as though nothing were the matter, till some men, who had observed the whole, though unfortunately at too great a distance to be able to afford timely help, came up and killed it.

"Indeed, so marked is this unamiable propensity, that some philosophers have ascribed the revengeful character of the Arabs to the great share which the flesh and milk of the Camel have in their sustenance, and which are supposed to communicate, to those who partake of them over-largely, the moral or immoral qualities of the animal to which they belonged. I do not feel myself capable of pronouncing an opinion on so intricate a question, but thus much I can say, that the Camel and its Bedouin master do afford so many and such divers points of resemblance, that I do not think our Arab of Shomer far in the wrong, when I once on a time heard him say, 'God created the Bedouin for the Camel, and the Camel for the Bedouin.'"

The reader will observe that Mr. Palgrave in this anecdote makes reference to the stupidity of the Camel. There is no doubt that the Camel is by no means an intellectual animal; but it is very possible that its stupidity may in a great measure be owing to the fact that no one has tried to cultivate its intellectual powers. The preceding anecdotes show clearly that the Camel must possess a strong memory, and be capable of exercising considerable ingenuity.

Still it is not a clever animal. If its master should fall off its back, it never dreams of stopping, as a well-trained horse would do, but proceeds at the same plodding pace, leaving his master to catch it if he can. Should it turn

out of the way to crop some green thorn-bush, it will go on in the same direction, never thinking of turning back into the right road unless directed by its rider. Should the Camel stray, "it is a thousand to one that he will never find his way back to his accustomed home or pasture, and the first man who picks him up will have no particular shyness to get over; . . . and the losing of his old master and of his former cameline companions gives him no regret, and occasions no endeavour to find them again."

He has the strongest objection to being laden at all, no matter how light may be the burden, and expresses his disapprobation by growling and groaning, and attempting to bite. So habitual is this conduct that if a kneeling Camel be only approached, and a stone as large as a walnut laid on its back, it begins to remonstrate in its usual manner, groaning as if it were crushed to the earth with its load.

The Camel never makes way for any one, its instinct leading it to plod onward in its direct course. What may have been its habits in a state of nature no one can tell, for such a phenomenon as a wild Camel has never been known in the memory of man. There are wild oxen, wild goats, wild sheep, wild horses, and wild asses, but there is no spot on the face of the earth where the Camel is found except as the servant of man. Through innate stupidity, according to Mr. Palgrave, it goes straight forwards in the direction to which its head happens to be pointed, and is too foolish even to think of stopping unless it hears the signal for halt.

As it passes through the narrow streets of an Oriental city, laden with goods that project on either side, and

nearly fill up the thoroughfare, it causes singular inconvenience, forcing every one who is in front of it to press himself closely to the wall, and to make way for the enormous beast as it plods along. The driver or rider generally gives notice by continually calling to the pedestrians to get out of the way, but a laden Camel rarely passes through a long street without having knocked down a man or two, or driven before it a few riders on asses who cannot pass between the Camel and the wall.

One source of danger to its rider is to be found in the low archways which span so many of the streets. They are just high enough to permit a laden Camel to pass under them, but are so low that they leave no room for a rider. The natives, who are accustomed to this style of architecture, are always ready for an archway, and, when the rider sees an archway which will not allow him to retain his seat, he slips to the ground, and remounts on the other side of the obstacle.

Mr. Kennard had a very narrow escape with one of these archways. "I had passed beneath one or two in perfect safety, without being obliged to do more than just bend my head forward, and was in the act of conversing with one of my companions behind, and was therefore in a happy state of ignorance as to what was immediately before me, when the shouting and running together of the people in the street on either side made me turn my head quickly, but only just in time to feel my breath thrown back on my face against the keystone of a gateway, beneath which my camel, with too much way on him to be stopped immediately, had already commenced to pass.

"With a sort of feeling that it was all over with me, I threw myself back as far as I could, and was carried through

in an almost breathless state, my shirt-studs actually scraping along against the stonework. On emerging again into the open street, I could hardly realise my escape, for if there had been a single projecting stone to stop my progress, the camel would have struggled to get free, and my chest must have been crushed in."

It will be seen from these instances that the charge of stupidity is not an undeserved one. Still the animal has enough intellect to receive all the education which it needs for the service of man, and which it receives at a very early age. The ordinary Camel of burden is merely taught to follow its conductor, to obey the various words and gestures of command, and to endure a load. The Deloul, however, is more carefully trained. It is allowed to follow its mother for a whole year in perfect liberty. Towards the expiration of that time the young animal is gradually stinted in its supply of milk, and forced to browse for its nourishment. On the anniversary of its birth, the young Deloul is turned with its head towards Canopus, and its ears solemnly boxed, its master saying at the same time, "Henceforth drinkest thou no drop of milk." For this reason the newly-weaned Camel is called Lathim, or the "ear-boxed." It is then prevented from sucking by a simple though cruel experiment. A wooden peg is sharpened at both ends, and one end thrust into the young animal's nose. When it tries to suck, it pricks its mother with the projecting end, and at the same time forces the other end more deeply into the wound, so that the mother drives away her offspring, and the young soon ceases to make the attempt.

The food of the Camel is very simple, being, in fact, anything that it can get. As it proceeds on its journey,

it manages to browse as it goes along, bending its long neck to the ground, and cropping the scanty herbage without a pause. Camels have been known to travel for twenty successive days, passing over some eight hundred miles of ground, without receiving any food except that which they gathered for themselves by the way. The favourite food of the Camel is a shrub called the ghada, growing to six feet or so in height, and forming a feathery tuft of innumerable little green twigs, very slender and flexible. It is so fond of this shrub that a Camel can scarcely ever pass a bush without turning aside to crop it; and even though it be beaten severely for its misconduct, it will repeat the process at the next shrub that comes in sight.

It also feeds abundantly on the thorn-bushes which grow so plentifully in that part of the world; and though the thorns are an inch or two in length, very strong, and as sharp as needles, the hard, horny palate of the animal enables it to devour them with perfect ease.

There are several species of these thorn-shrubs, which are scattered profusely over the ground, and are, in fact, the commonest growth of the place. After they die, being under the fierce sun of that climate, they dry up so completely, that if a light be set to them they blaze up in a moment, with a sharp cracking sound and a roar of flame, and in a moment or two are nothing but a heap of light ashes. No wonder was it that when Moses saw the thorn-bush burning without being consumed he was struck with awe at the miracle. These withered bushes are the common fuel of the desert, giving out a fierce but brief heat, and then suddenly sinking into ashes. "For as the crackling of thorns under a pot, so is the laughter of the fool" (Eccl. vii. 6).

The dried and withered twigs of these bushes are also eaten by the Camel, which seems to have a power of extracting nutriment from every sort of vegetable substance. It has been fed on charcoal, and, as has been happily remarked, could thrive on the shavings of a carpenter's workshop.

Still, when food is plentiful, it is fed as regularly as can be managed, and generally after a rather peculiar manner. "Our guide," writes Mr. Hamilton, in the work which has already been mentioned, "is an elderly man, the least uncouth of our camel-drivers. He has three camels in the caravan, and it was amusing to see his preparations for their evening's entertainment. The table-cloth, a circular piece of leather, was duly spread on the ground; on this he poured the quantity of dourrah destined for their meal, and calling his camels, they came and took each its place at the feast. It is quaint to see how each in his turn eats, so gravely and so quietly, stretching his long neck into the middle of the heap, then raising his head to masticate each mouthful; all so slowly and with such gusto, that we could swear it was a party of epicures sitting in judgment on one of Vachette's *chefs d'œuvre*."

The foregoing passages will show the reader how wonderfully adapted is the constitution of the Camel for the country in which it lives, and how indispensable it is to the inhabitants. It has been called "the ship of the desert," for without the Camel the desert would be as impassable as the sea without ships. No water being found for several days' journey together, the animal is able to carry within itself a supply of water which will last it for several days, and, as no green thing grows far

from the presence of water, the Camel is able to feed upon the brief-lived thorn-shrubs which have sprung up and died, and which, from their hard and sharp prickles, are safe from every animal except the hard-mouthed Camel.

But these advantages would be useless without another —*i.e.* the foot. The mixed stones and sand of the desert would ruin the feet of almost any animal, and it is necessary that the Camel should be furnished with a foot that cannot be split by heat like the hoof of a horse, that is broad enough to prevent the creature from sinking into the sand, and is tough enough to withstand the action of the rough and burning soil.

Such a foot does the Camel possess. It consists of two long toes resting upon a hard elastic cushion with a tough and horny sole. This cushion is so soft that the tread of the huge animal is as noiseless as that of a cat, and, owing to the division of the toes, it spreads as the weight comes upon it, and thus gives a firm footing on loose ground. The foot of the moose-deer has a similar property, in order to enable the animal to walk upon the snow.

In consequence of this structure, the Camel sinks less deeply into the ground than any other animal; but yet it does sink in it, and dislikes a deep and loose sand, groaning at every step, and being wearied by the exertion of dragging its hard foot out of the holes into which they sink. It is popularly thought that hills are impracticable to the Camel; but it is able to climb even rocky ground from which a horse would recoil. Mr. Marsh, an American traveller, was much surprised by seeing a caravan of fifty camels pass over a long ascent in Arabia Petræa. The rock was as smooth as polished marble, and the angle was

on an average fifteen degrees; but the whole caravan passed over it without an accident.

The soil that a Camel most hates is a wet and muddy ground, on which it is nearly sure to slip. If the reader will look at a Camel from behind, he will see that the hinder legs are close together until the ankle-joint, when they separate so widely that the feet are set on the ground at a considerable distance from each other. On dry ground this structure increases the stability of the animal by increasing its base; but on wet ground the effect is singularly unpleasant. The soft, padded feet have no hold, and slip sideways at every step, often with such violence as to dislocate a joint and cause the death of the animal. When such ground has to be traversed, the driver generally passes a bandage round the hind legs just below the ankle-joint, so as to prevent them from diverging too far.

It must be remarked, however, that the country in which the animal lives is essentially a dry one, and that moist and muddy ground is so exceptional that the generality of Camels never see it in their lives. Camels do not object to mud an inch or two deep, provided that there is firm ground below; and they have been seen to walk with confident safety over pavements covered with mud and half-frozen snow.

The animals can ford rivers well enough, provided that the bed be stony or gravelly; but they are bad swimmers, their round bodies and long necks being scarcely balanced by their legs, so that they are apt to roll over on their sides, and in such a case they are sure to be drowned. When swimming is a necessity, the head is generally tied to the stern of a boat, or guided by the driver swimming in front, while another often clings to the tail, so

as to depress the rump and elevate the head. It is rather curious that the camels of the Sahara cannot be safely entrusted to the water. They will swim the river readily enough; but they are apt to be seized with illness afterwards, and to die in a few hours.

We now come to some other uses of the Camel.

Its hair is of the greatest importance, as it is used for many purposes. In this country, all that we know practically of the Camel's hair is that it is employed in making brushes for painters; but in its own land the hair plays a really important part. At the proper season it is removed from the animal, usually by being pulled away in tufts, but sometimes by being shorn like the wool of sheep, and it is then spun by the women into strong thread.

From this thread are made sundry fabrics where strength is required and coarseness is not an objection. The "black tents," of the Bedouin Arabs, similar to those in which Abraham lived, are made of Camel's hair, and so are the rugs, carpets, and cordage used by the nomad tribes. Even mantles for rainy or cold weather are made of Camel's hair, and it was in a dress of this coarse and rough material that St. John the Baptist was clad. The best part of the Camel's hair is that which grows in tufts on the back and about the hump, the fibre being much longer than that which covers the body. There is also a little very fine under-wool which is carefully gathered, and, when a sufficient quantity is procured, it is spun and woven into garments. Shawls of this material are even now as valuable as those which are made from the Cachmire goat.

The skin of the Camel is made into a sort of leather.

It is simply tanned by being pegged out in the sun and rubbed with salt.

Sandals and leggings are made of this leather, and in some places water-bottles are manufactured from it, the leather being thicker and less porous than that of the goat, and therefore wasting less of the water by evaporation. The bones are utilised, being made into various articles of commerce.

So universally valuable is the Camel that even its dung is important to its owners. Owing to the substances on which the animal feeds, it consists of little but macerated fragments of aromatic shrubs. It is much used as poultices in case of bruises or rheumatic pains, and is even applied with some success to simple fractures. It is largely employed for fuel, and the desert couriers use nothing else, their camels being furnished with a net, so that none of this useful substance shall be lost. For this purpose it is carefully collected, mixed with bits of straw, and made into little rolls, which are dried in the sun, and can then be laid by for any time until they are needed.

Mixed with clay and straw, it is most valuable as a kind of mortar or cement with which the walls of huts are rendered weather-proof, and the same material is used in the better-class houses to make a sort of terrace on the flat roof. This must be waterproof in order to withstand the wet of the rainy season, and no material answers the purpose so well as that which has been mentioned. So strangely hard and firm is this composition, that stoves are made of it. These stoves are made like jars, and have the faculty of resisting the power of the enclosed fire. Even after it is burned it has its uses, the ashes being employed in the manufacture of sal-ammoniac.

There are two passages in the New Testament which mention the Camel in an allegorical sense. The first of these is the proverbial saying of our Lord, "A rich man shall hardly enter into the kingdom of heaven. Again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix. 23, 24).

Now, this well-known but scarcely understood passage requires some little dissection. If the reader will refer to the context, he will see that this saying was spoken in allusion to the young and wealthy man who desired to be one of the disciples, but clung too tightly to his wealth to accept the only conditions on which he could be received. His possessions were a snare to him, as was proved by his refusal to part with them at Christ's command. On his retiring, the expression was used, "that a rich man shall hardly (or, with difficulty) enter the kingdom of heaven," followed by the simile of the Camel and the needle's eye.

Now, if we are to take this passage literally, we can but draw one conclusion from it, that a rich man can no more enter heaven than a camel pass through the eye of a needle, *i.e.* that it is impossible for him to do so. Whereas, in the previous sentence, Christ says not that it is impossible, but difficult (δυσκόλως) for him to do so. It is difficult for a man to use his money for the service of God, the only purpose for which it was given him, and the difficulty increases in proportion to its amount. But wealth in itself is no more a bar to heaven than intellect, health, strength, or any other gift, and, if it be rightly used, is one of the most powerful tools that can be used in the service of God. Our Lord did not condemn all wealthy men alike. He knew many; but there was only

one whom He advised to sell his possessions and give them to the poor as the condition of being admitted among the disciples.

We will now turn to the metaphor of the Camel and the needle's eye. Of course it can be taken merely as a

CAMEL GOING THROUGH A "NEEDLE'S EYE."

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—*Matt.* xix. 24.

very bold metaphor, but it may also be understood in a simpler sense, the sense in which it was probably understood by those who heard it. In Oriental cities, there are in the large gates small and very low apertures called metaphorically "needle's-eyes," just as we talk of certain

windows as "bull's eyes." These entrances are too narrow for a Camel to pass through them in the ordinary manner, or even if loaded. When a laden Camel has to pass through one of these entrances, it kneels down, its load is removed, and then it shuffles through on its knees. "Yesterday," writes Lady Duff-Gordon from Cairo, "I saw a camel go through the eye of a needle, *i.e.* the low-arched door of an enclosure. He must kneel, and bow his head to creep through; and thus the rich man must humble himself."

There is another passage in which the Camel is used by our Lord in a metaphorical sense. This is the well-known sentence: "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. xxiii. 24). It is remarkable that an accidental misprint has robbed this passage of its true force. The real translation is: "which strain *out* the gnat, and swallow the camel." The Greek word is διυλίζω, which signifies to filter thoroughly; and the allusion is made to the pharisaical custom of filtering liquids before drinking them, lest by chance a gnat or some such insect which was forbidden as food might be accidentally swallowed.

THE BACTRIAN CAMEL.

General description of the animal—Its use in mountain roads—Peculiar formation of the foot—Uses of a mixed breed—Its power of enduring cold—Used chiefly as a beast of draught—Unfitness for the plough—The cart and mode of harnessing—The load which it can draw—Camel-skin ropes—A Rabbinical legend.

THE second kind of Camel—namely, the Bactrian species—was probably unknown to the Jews until a comparatively late portion of their history. This species was employed by the Assyrians, as we find by the sculptures upon the ruins, and if in no other way the Jews would become acquainted with them through the nation by whom they were conquered, and in whose land they abode for so long.

The Bactrian Camel is at once to be distinguished from that which has already been described by the two humps and the clumsier and sturdier form. Still the skeletons of the Bactrian and Arabian species are so similar that none but a very skilful anatomist can distinguish between them, and several learned zoologists have expressed an opinion, in which I entirely coincide, that the Bactrian and Arabian Camels are but simple varieties of one and the same species, not nearly so dissimilar as the greyhound and the bulldog.

Unlike the one-humped Camel, the Bactrian species is quite at home in a cold climate, and walks over ice as

easily as its congener does over smooth stone. It is an admirable rock-climber, and is said even to surpass the mule in the sureness of its tread. This quality is probably occasioned by the peculiar structure of the foot, which has an elongated toe projecting beyond the soft pad, and forming a sort of claw. In the winter time the riders much prefer them to horses, because their long legs enable them to walk easily through snow, in which a horse could only plunge helplessly, and would in all probability sink and perish.

A mixed breed of the one-humped and the Bactrian animals is thought to be the best for hill work in winter time, and General Harlan actually took two thousand of these animals in winter time for a distance of three hundred and sixty miles over the snowy tops of the Indian Caucasus; and though the campaign lasted for seven months, he only lost one Camel, and that was accidentally killed. Owing to its use among the hills, the Bactrian species is sometimes called the Mountain Camel.

It very much dislikes the commencement of spring, because the warm mid-day sun slightly melts the surface of the snow, and the frost of night converts it into a thin plate of ice. When the Camel walks upon this semi-frozen snow, its feet plunge into the soft substratum through the icy crust, against which its legs are severely cut. The beginning of the winter is liable to the same objection.

The mixed breed which has just been mentioned must be procured from a male Bactrian and a female Arabian Camel. If the parentage be reversed, the offspring is useless, being weak, ill-tempered, and disobedient.

The Bactrian Camel is, as has been mentioned, tolerant of cold, and is indeed so hardy an animal that it bears the severest winters without seeming to suffer distress,

BACTRIAN CAMEL.
"He saw a chariot of camels."—*Isaiah* xxi. 7.

and has been seen quietly feeding when the thermometer has reached a temperature several degrees below zero. Sometimes, when the cold is more than usually sharp,

the owners sew a thick cloth round its body, but even in such extreme cases the animal is left to find its own food as it best can. And, however severe the weather may be, the Bactrian Camel never sleeps under a roof.

This Camel is sometimes employed as a beast of burden, but its general use is for draught. It is not used for the plough, because it has an uncertain and jerking mode of pulling, and does not possess the steady dragging movement which is obtained by the use of the horse or ox.

It is almost invariably harnessed to carts, and always in pairs. The mode of yoking the animals is as simple as can well be conceived. A pole runs between them from the front of the vehicle, and the camels are attached to it by means of a pole which passes over their necks. Oxen were harnessed in a similar manner. It was probably one of these cars or chariots that was mentioned by Isaiah in his prophecy respecting Assyria:—"And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels" (Isa. xxi. 7). The cars themselves are as simple as the mode of harnessing them, being almost exactly like the ox carts which have already been described.

The weight which can be drawn by a pair of these camels is really considerable. On a tolerably made road a good pair of camels are expected to draw from twenty-six to twenty-eight hundred weight, and to continue their labours for twenty or thirty successive days, traversing each day an average of thirty miles. It is much slower than the Arabian Camel, seldom going at more than two and a half miles per hour. If, however, the vehicle to which a pair of Bactrians are harnessed were well made, the wheels truly circular, and the axles kept greased so as to diminish

the friction, there is no doubt that the animals could draw a still greater load to longer distances, and with less trouble to themselves. As it is, the wheels are wretchedly fitted, and their ungreased axles keep up a continual creaking that is most painful to an unaccustomed ear, and totally unheeded by the drivers.

The hair of the Bactrian Camel is long, coarse, and strong; and, like that of the Arabian animal, is made into rough cloth. It is plucked off by hand in the summer time, when it naturally becomes loose in readiness for its annual renewal, and the weight of the entire crop of hair ought to be about ten pounds. The skin is not much valued, and is seldom used for any purpose except for making ropes, straps, and thongs, and is not thought worth the trouble of tanning. The milk, like that of the Arabian animal, is much used for food, but the quantity is very trifling, barely two quarts per diem being procured from each Camel.

There is but little that is generally interesting in the Rabbinical writers on the Camel. They have one proverbial saying upon the shortness of its ears. When any one makes a request that is likely to be refused, they quote the instance of the Camel, who, it seems, was dissatisfied with its appearance, and asked for horns to match its long ears. The result of the request was, that it was deprived of its ears, and got no horns.

THE HORSE.

The Hebrew words which signify the Horse—The Horse introduced into Palestine from Egypt—Similarity of the war-horse of Scripture and the Arab horse of the present day—Characteristics of the Horse—Courage and endurance of the Horse—Hardness of its unshod hoofs—Love of the Arab for his Horse—Difficulty of purchasing the animal—The Horse prohibited to the Israelites—Solomon's disregard of the edict—The war-chariot, its form and use—Probable construction of the iron chariot—The cavalry Horse—Lack of personal interest in the animal.

SEVERAL Hebrew words are used by the various Scriptural writers to signify the Horse, and, like our own terms of horse, mare, pony, charger, &c., are used to express the different qualities of the animal. The chief distinction of the Horse seemed to lie in its use for riding or driving, the larger and heavier animals being naturally required for drawing the weighty springless chariots. The chariot horse was represented by the word *Sus*, and the cavalry horse by the word *Parash*, and in several passages both these words occur in bold contrast to each other. See, for example, 1 Kings iv. 26, &c.

Among the many passages of Scripture in which the Horse is mentioned, there are few which do not treat of it as an adjunct of war, and therefore it is chiefly in that light that we must regard it.

The Horse of the Scriptures was evidently a similar

animal to the Arab horse of the present day, as we find not only from internal evidence, but from the sculptures and paintings which still remain to tell us of the vanished glories of Egypt and Assyria. It is remarkable, by the way, that the first mention of the Horse in the Scriptures alludes to it as an Egyptian animal. During the terrible famine which Joseph had foretold, the Egyptians and the inhabitants of neighbouring countries were unable to find food for themselves or fodder for their cattle, and, accordingly, they sold all their beasts for bread. "And they brought their cattle unto Joseph, and Joseph gave them bread in exchange for horses and the flocks, and for the cattle of herds, and for the asses, and he fed them with bread for all their cattle for that year."

This particular breed of horses is peculiarly fitted for the purposes of war, and is much less apt for peaceful duties than the heavier and more powerful breeds, which are found in different parts of the world. It is remarkable for the flexible agility of its movements, which enable it to adapt itself to every movement of the rider, whose intentions it seems to divine by a sort of instinct, and who guides it not so much by the bridle as by the pressure of the knees and the voice. Examples of a similar mode of guidance may be seen on the well-known frieze of the Parthenon, where, in the Procession of Horsemen, the riders may be seen directing their steeds by touching the side of the neck with one finger, thus showing their own skill and the well-trained quality of the animals which they ride.

Its endurance is really wonderful, and a Horse of the Kochlani breed will go through an amount of work which is almost incredible. Even the trial by which a Horse is

tested is so severe, that any other animal would be either killed on the spot or ruined for life. When a young mare is tried for the first time, her owner rides her for some fifty or sixty miles at full speed, always finishing by swimming her through a river. After this trial she is expected to feed freely; and should she refuse her food, she is rejected as an animal unworthy of the name of Kochlani.

Partly from native qualities, and partly from constant association with mankind, the Arab Horse is a singularly intelligent animal. In Europe we scarcely give the Horse credit for the sensitive intelligence with which it is endowed, and look upon it rather as a machine for draught and carriage than a companion to man. The Arab, however, lives with his horse, and finds in it the docility and intelligence which we are accustomed to associate with the dog rather than the Horse. It will follow him about and come at his call. It will stand for any length of time and await its rider without moving. Should he fall from its back, it will stop and stand patiently by him until he can remount; and there is a well-authenticated instance of an Arab horse whose master had been wounded in battle, taking him up by his clothes and carrying him away to a place of safety.

Even in the very heat and turmoil of the combat, the true Arab horse seems to be in his true element, and fully deserves the splendid eulogium in the Book of Job (xxxix. 19–25): "Hast thou given the horse strength? hast thou clothed his neck with thunder?

"Canst thou make him afraid as a grasshopper? the glory of his nostrils is terror.

"He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

"He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

"The quiver rattleth against him, the glittering spear and the shield.

"He walketh the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

"He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting."

In another passage an allusion is made to the courage of the Horse, and its love for the battle. "I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battle" (Jer. viii. 6). Even in the mimic battle of the djereed the Horse seems to exult in the conflict as much as his rider, and wheels or halts almost without the slightest intimation.

The hoofs of the Arab horses are never shod, their owners thinking that that act is not likely to improve nature, and even among the burning sands and hard rocks the Horse treads with unbroken hoof. In such a climate, indeed, an iron shoe would be worse than useless, as it would only scorch the hoof by day, and in consequence of the rapid change of temperature by day or night, the continual expansion and contraction of the metal would soon work the nails loose, and cause the shoe to fall off.

A tender-footed Horse would be of little value, and so we often find in the Scriptures that the hardness of the hoof is reckoned among one of the best qualities of a Horse. See, for example, Isa. v. 28: "Whose arrows are

sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind." Again, in Micah iv. 13: "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people." Allusion is here made to one mode of threshing, in which a number of horses were turned into the threshing-floor, and driven about at random among the wheat, instead of walking steadily like the oxen.

In Judges v. 22 there is a curious allusion to the hoofs of the Horse. It occurs in the Psalm of Thanksgiving sung by Deborah and Barak after the Death of Sisera: "Then were the horse-hoofs broken by the means of the prancings, the prancings of their mighty ones." It is easy now to see that these words infer a scornful allusion to the inferiority of the enemy's horses, inasmuch as the hoofs of the best horses would be "counted as flint," and would not be broken by the prancings.

Horses possessed of the qualities of courage, endurance, and sureness of foot are naturally invaluable: and even at the present day the Arab warrior esteems above all things a Horse of the purest breed, and, whether he buys or sells one, takes care to have its genealogy made out and hung on the animal's neck.

As to the mare, scarcely any inducement is strong enough to make an Arab part with it, even to a countryman, and the sale of the animal is hindered by a number of impediments which in point of fact are almost prohibitory. Signor Pierotti, whose long residence in Palestine has given him a deep insight into the character of the people, speaks in the most glowing terms of the pure Arab Horse, and of its inestimable value to its owner. Of the

difficulties with which the sale of the animal is surrounded, he gives a very amusing account:—

"After this enumeration of the merits of the Horse, I will describe the manner in which a sale is conducted, choosing the case of the mare, as that is the more valuable animal. The price varies with the purity of blood of the steed, and the fortunes of its owner. When he is requested to fix a value, his first reply is, 'It is yours, and belongs to you, I am your servant;' because, perhaps, he does not think that the question is asked with any real design of purchasing; when the demand is repeated, he either makes no answer or puts the question by; at the third demand he generally responds rudely with a sardonic smile, which is not a pleasant thing to see, as it is a sign of anger; and then says that he would sooner sell his family than his mare. This remark is not meant as a mere jest; for it is no uncommon thing for a Bedawy to give his parents as hostages rather than separate himself from his friend.

"If, however, owing to some misfortune, he determines on selling his mare, it is very doubtful whether he or his parents will allow her to leave their country without taking the precaution to render her unfit for breeding.

"There are many methods of arranging the sale, all of which I should like to describe particularly; however, I will confine myself to a general statement. Before the purchaser enters upon the question of the price to be paid, he must ascertain that the parents, friends, and allies of the owners give their consent to the sale, without which some difficulty or other may arise, or perhaps the mare may be stolen from her new master. He must also obtain an unquestionable warranty that she is fit for breed-

ing purposes, and that no other has a prior claim to any part of her body. This last precaution may seem rather strange, but it arises from the following custom. It sometimes happens that, when a Bedawy is greatly in want of money, he raises it most easily by selling a member of his horse; so that very frequently a horse belongs to a number of owners, one of whom has purchased the right fore-leg, another the left, another the hind-leg, or the tail, or an ear, or the like; and the proprietors have each a proportionate interest in the profits of its labour or sale.

"So also the offspring are sold in a similar manner; sometimes only the first-born, sometimes the first three; and then it occasionally happens that two or three members of the foal are, as it were, mortgaged. Consequently, any one who is ignorant of this custom may find that, after he has paid the price of the mare to her supposed owner, a third person arises who demands to be paid the value of his part; and, if the purchaser refuse to comply, he may find himself in a very unpleasant situation, without any possibility of obtaining help from the local government. Whoever sells his mare entirely, without reserving to himself one or two parts, must be on good terms with the confederate chiefs in the neighbourhood, and must have obtained their formal sanction, otherwise they would universally despise him, and perhaps lie in wait to kill him, so that his only hope of escape would be a disgraceful flight, just as if he had committed some great crime. It is an easier matter to purchase a stallion; but even in this case the above formalities must be observed.

"These remarks only apply to buying horses of the purest blood; those of inferior race are obtained without difficulty, and at fair prices."

For some reason, perhaps the total severance of the Israelites from the people among whom they had lived so long in captivity, the use of the Horse, or, at all events, the breeding of it, was forbidden to the Israelites; see Deut. xvii. 16. After prophesying that the Israelites, when they had settled themselves in the Promised Land, would want a king, the inspired writer next ordains that the new king must be chosen by Divine command, and must belong to one of the twelve tribes. He then proceeds as follows:—"But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way."

The foresight of this prophetical writer was afterwards shown by the fact that many kings of Israel did send to Egypt for horses, Egypt being the chief source from which these animals were obtained. And, judging from the monuments to which reference has been made, the Horse of Egypt was precisely the same animal as the Arab Horse of the present day, and was probably obtained from nomad breeders.

In spite of the prohibitory edict, both David and Solomon used horses in battle, and the latter supplied himself largely from Egypt, disregarding as utterly the interdict against plurality of horses as that against plurality of wives, which immediately follows.

David seems to have been the first king who established a force of chariots, and this he evidently did for the purpose of action on the flat grounds of Palestine, where infantry were at a great disadvantage when attacked by the dreaded chariots; yet he did not controvert the law by multiplying

to himself horses, or even by importing them from Egypt; and when he had an opportunity of adding to his army an enormous force of chariots, he only employed as many as he thought were sufficient for his purpose. After he defeated Hadadezer, and had taken from him a thousand chariots with their horses, together with seven hundred cavalry, he houghed all the horses except those which were needed for one hundred chariots.

Solomon, however, was more lax, and systematically broke the ancient law by multiplying horses exceedingly, and sending to Egypt for them. We learn from 1 Kings iv. 26 of the enormous establishment which he kept up both for chariots and cavalry. Besides those which were given to him as tribute, he purchased both chariots and their horses from Egypt and Syria, the chariots being delivered at the rate of six hundred shekels of silver, and the horses for an hundred and fifty shekels.

Chariots were far more valued in battle than horsemen, probably because their weight made their onset irresistible against infantry, who had no better weapons than bows and spears. The slingers themselves could make little impression on the chariots; and even if the driver, or the warrior who fought in the chariot, or his attendant, happened to be killed, the weighty machine, with its two horses, still went on its destructive way.

Of their use in battle we find very early mention. For example, in Exod. xiv. 6 it is mentioned that Pharaoh made ready his chariot to pursue the Israelites; and in a subsequent part of the same chapter we find that six hundred of the Egyptian chariot force accompanied their master in the pursuit, and that the whole army was delayed because the loss of the chariot wheels made them drive heavily.

Then in the familiar story of Sisera and Jael the vanquished general is mentioned as alighting from his chariot, in which he would be conspicuous, and taking flight on foot; and, after his death, his mother is represented as awaiting his arrival, and saying to the women of the household, "Why is his chariot so long in coming? Why tarry the wheels of his chariot?"

During the war of conquest which Joshua led, the chariot plays a somewhat important part. As long as the war was carried on in the rugged mountainous parts of the land, no mention of the chariot is made; but when the battles had to be fought on level ground, the enemy brought the dreaded chariots to bear upon the Israelites. In spite of these adjuncts, Joshua won the battles, and, unlike David, destroyed the whole of the horses and burned the chariots.

Many years afterwards, a still more dreadful weapon, the iron chariot, was used against the Israelites by Jabin. This new instrument of war seems to have cowed the people completely; for we find that by means of his nine hundred chariots of iron Jabin "mightily oppressed the children of Israel" for twenty years. It has been well suggested that the possession of the war chariot gave rise to the saying of Benhadad's councillors, that the gods of Israel were gods of the hills, and so their army had been defeated; but that if the battle were fought in the plain, where the chariots and horses could act, they would be victorious.

So dreaded were these weapons, even by those who were familiar with them and were accustomed to use them, that when the Syrians had besieged Samaria, and had nearly reduced it by starvation, the fancied sound of

a host of chariots and horses that they heard in the night caused them all to flee and evacuate the camp, leaving their booty and all their property in the hands of the Israelites.

Whether the Jews ever employed the terrible scythe chariots is not quite certain, though it is probable that they may have done so; and this conjecture is strengthened by the fact that they were employed against the Jews by Antiochus, who had "footmen an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks" (2 Macc. xiii. 2). Some commentators think that by the iron chariots mentioned above were signified ordinary chariots armed with iron scythes projecting from the sides.

By degrees the chariot came to be one of the recognised forces in war, and we find it mentioned throughout the books of the Scriptures, not only in its literal sense, but as a metaphor which every one could understand. In the Psalms, for example, are several allusions to the war-chariot. "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire" (Ps. xlvi. 9). Again: "At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep" (Ps. lxxvi. 6). And: "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. xx. 7). Now, the force of these passages cannot be properly appreciated unless we realise to ourselves the dread in which the war-chariot was held by the foot-soldiers. Even cavalry were much feared; but the chariots were objects of almost superstitious fear, and the rushing sound of

their wheels, the noise of the horses' hoofs, and the shaking of the ground as the "prancing horses and jumping chariots" (Nah. iii. 2) thundered along, are repeatedly mentioned.

See, for example, Ezek. xxvi. 10: "By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots." Also, Jer. xlvii. 3: "At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands." See also Joel ii. 4, 5: "The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

"Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array."

In several passages the chariot and Horse are used in bold imagery as expressions of Divine power: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place" (Ps. lxviii. 17). A similar image is employed in Ps. civ. 3: "Who maketh the clouds His chariot: who walketh upon the wings of the wind." In connection with these passages, we cannot but call to mind that wonderful day when the unseen power of the Almighty was made manifest to the servant of Elisha, whose eyes were suddenly opened, and he saw that the mountain was full of horses and chariots of fire round about Elisha.

The chariot and horses of fire by which Elijah was taken from earth are also familiar to us, and in connection

with the passage which describes that wonderful event, we may mention one which occurs in the splendid prayer of Habakkuk (iii. 8): "Was the Lord displeased against the rivers? was Thine anger against the rivers? was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation?"

By degrees the chariot came to be used for peaceful purposes, and was employed as our carriages of the present day, in carrying persons of wealth. That this was the case in Egypt from very early times is evident from Gen. xli. 43, in which we are told that after Pharaoh had taken Joseph out of prison and raised him to be next in rank to himself, the king caused him to ride in the second chariot which he had, and so to be proclaimed ruler over Egypt. Many years afterwards we find him travelling in his chariot to the land of Goshen, whither he went to meet Jacob and to conduct him to the presence of Pharaoh.

At first the chariot seems to have been too valuable to the Israelites to have been used for any purpose except war, and it is not until a comparatively late time that we find it employed as a carriage, and even then it is only used by the noble and wealthy. Absalom had such chariots, but it is evident that he used them for purposes of state, and as appendages of his regal rank. Chariots or carriages were, however, afterwards employed by the Israelites as freely as by the Egyptians, from whom they were originally procured; and accordingly we find Rehoboam mounting his chariot and fleeing to Jerusalem, Ahab riding in his chariot from Samaria to Jezreel, with Elijah running before him; and in the New Testament we read of the chariot in which sat the chief eunuch of Ethiopia whom Philip baptized (Acts viii. 28).

As to the precise form and character of these chariots, they are made familiar to us by the sculptures and paintings of Egypt and Assyria, from both of which countries the Jews procured the vehicles. Differing very slightly in shape, the principle of the chariot was the same; and it strikes us with some surprise that the Assyrians, the Egyptians, and the Jews, the three wealthiest and most powerful nations of the world, should not have invented a better carriage. They lavished the costliest materials and the most artistic skill in decorating the chariots, but had no idea of making them comfortable for the occupants.

They were nothing but semicircular boxes on wheels, and of very small size. They were hung very low, so that the occupants could step in and out without trouble, though they do not seem to have had the sloping floor of the Greek or Roman chariot. They had no springs, but, in order to render the jolting of the carriage less disagreeable, the floor was made of a sort of network of leathern ropes, very tightly stretched so as to be elastic. The wheels were always two in number, and generally had six spokes.

To the side of the chariot was attached the case which contained the bow and quiver of arrows, and in the case of a rich man these bow-cases were covered with gold and silver, and adorned with figures of lions and other animals. Should the chariot be intended for two persons, two bow-cases were fastened to it, the one crossing the other. The spear had also its tubular case, in which it was kept upright, like the whip of a modern carriage.

Two horses were generally used with each chariot, though three were sometimes employed. They were harnessed very simply, having no traces, and being attached to the central pole by a breast-band, a very slight

saddle, and a loose girth. On their heads were generally fixed ornaments, such as tufts of feathers, and similar decorations, and tassels hung to the harness served to drive away the flies. Round the neck of each Horse passed a strap, to the end of which was attached a bell. This ornament is mentioned in Zech. xiv. 20: "In that day shall there be upon the bells of the horses, Holiness unto the Lord"—*i.e.*, the greeting of peace shall be on the bells of the animals once used in war.

Sometimes the owner drove his own chariot, even when going into battle, but the usual plan was to have a driver, who managed the horses while the owner or occupant could fight with both his hands at liberty. In case he drove his own Horse, the reins passed round his waist, and the whip was fastened to the wrist by a thong, so that when the charioteer used the bow, his principal weapon, he could do so without danger of losing his whip.

Thus much for the use of the chariot in war; we have now the Horse as the animal ridden by the cavalry.

As was the case with the chariot, the war-horse was not employed by the Jews until a comparatively late period of their history. They had been familiarised with cavalry during their long sojourn in Egypt, and in the course of their war of conquest had often suffered defeat from the horsemen of the enemy. But we do not find any mention of a mounted force as forming part of the Jewish army until the days of David, although after that time the successive kings possessed large forces of cavalry.

Many references to mounted soldiers are made by the prophets, sometimes allegorically, sometimes metaphorically. See, for example, Jer. vi. 23: "They shall lay hold on bow and spear; they are cruel, and have no mercy;

their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion." The same prophet has a similar passage in chap. l. 42, couched in almost precisely the same words. And in chap. xlvi. 4, there is a further reference to the cavalry, which is specially valuable as mentioning the weapons used by them. The first call of the prophet is to the infantry: "Order ye the buckler and shield, and draw near to battle" (verse 3); and then follows the command to the cavalry, "Harness the horses: and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines." The chief arms of the Jewish soldier was therefore the cuirass, the helmet, and the lance, the weapons which in all ages, and in all countries, have been found to be peculiarly suitable to the horse soldier.

Being desirous of affording the reader a pictorial representation of the war and state chariots, I have selected Egypt as the typical country of the former, and Assyria of the latter. Both drawings have been executed with the greatest care in details, every one of which, even to the harness of the horses, the mode of holding the reins, the form of the whip, and the offensive and defensive armour, has been copied from the ancient records of Egypt and Nineveh.

We will first take the war chariot of Egypt.

This form has been selected as the type of the war-chariot, because the earliest account of such a force mentions the war-chariots of Egypt, and because, after the Israelites had adopted chariots as an acknowledged part of their army, the vehicles, as well as the trained

horses, and probably their occupants, were procured from Egypt.

EGYPTIAN WAR-CHARIOTS.

"Come up, ye horses; and rage, ye chariots; and let the mighty men come forth."—*Jer.* xlvi. 9.

"The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots."—*Nahum* iii. 2.

"Like the noise of chariots . . . . shall they leap."—*Joel* ii. 5.

The scene represents a battle between the imperial

forces and a revolted province, so that the reader may have the opportunity of seeing the various kinds of weapons and armour which were in use in Egypt at the time of Joseph. In the foreground is the chariot of the general, driven at headlong speed, the horses at full gallop, and the springless chariot leaping off the ground as the horses bound along. The royal rank of the general in question is shown by the feather fan which denotes his high birth, and which is fixed in a socket at the back of his chariot, much as a coachman fixes his whip. The rank of the rider is further shown by the feather plumes on the heads of his horses.

By the side of the chariot are seen the quiver and bow-case, the former being covered with decorations, and having the figure of a recumbent lion along its sides. The simple but effective harness of the horses is especially worthy of notice, as showing how the ancients knew, better than the moderns, that to cover a horse with a complicated apparatus of straps and metal only deteriorates from the powers of the animal, and that a Horse is more likely to behave well if he can see freely on all sides, than if all lateral vision be cut off by the use of blinkers.

Just behind the general is the chariot of another officer, one of whose horses has been struck, and is lying struggling on the ground. The general is hastily given his orders as he dashes past the fallen animal. On the ground are lying the bodies of some slain enemies, and the horses are snorting and shaking their heads, significative of their unwillingness to trample on a human being. By the side of the dead man are his shield, bow, and quiver, and it is worthy of notice that the form of these weapons, as

depicted upon the ancient Egyptian monuments, is identical with that which is still found among several half-savage tribes of Africa.

In the background is seen the fight raging round the standards. One chief has been killed, and while the infantry are pressing round the body of the rebel leader and his banner on one side, on the other the imperial chariots are thundering along to support the attack, and are driving their enemies before them. In the distance are seen the clouds of dust whirled into the air by the hoofs and wheels, and circling in clouds by the eddies caused by the fierce rush of the vehicles, thus illustrating the passage in Jer. iv. 13: "Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled." The reader will see, by reference to the illustration, how wonderfully true and forcible is this statement, the writer evidently having been an eye-witness of the scene which he so powerfully depicts.

The second scene is intentionally chosen as affording a strong contrast to the former. Here, instead of the furious rush, the galloping horses, the chariots leaping off the ground, the archers bending their bows, and all imbued with the fierce ardour of battle, we have a scene of quiet grandeur, the Assyrian king making a solemn progress in his chariot after a victory, accompanied by his attendants, and surrounded by his troops, in all the placid splendour of Eastern state.

Chief object in the illustration stands the great king in his chariot, wearing the regal crown, or mitre, and sheltered from the sun by the umbrella, which in ancient

Nineveh, as in more modern times, was the emblem of royalty. By his side is his charioteer, evidently a man of high rank, holding the reins in a business-like manner;

ASSYRIAN CHARIOT OF STATE.

"Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots."—*Jer.* xvii. 25.

and in front marches the shield-bearer. In one of the sculptures from which this illustration was composed, the

shield-bearer was clearly a man of rank, fat, fussy, full of importance, and evidently a portrait of some well-known individual.

The horses are harnessed with remarkable lightness, but they bear the gorgeous trappings which befit the rank of the rider, their heads being decorated with the curious successive plumes with which the Assyrian princes distinguished their chariot horses, and the breast-straps being adorned with tassels, repeated in successive rows like the plumes of the head.

The reader will probably notice the peculiar high action of the horses. This accomplishment seems to have been even more valued among the ancients than by ourselves, and some of the sculptures show the horses with their knees almost touching their noses. Of course the artist exaggerated the effect that he wanted to produce; but the very fact of the exaggeration shows the value that was set on a high and showy action in a Horse that was attached to a chariot of state. The old Assyrian sculptors knew the Horse well, and delineated it in a most spirited and graphic style, though they treated it rather conventionally. The variety of attitude is really wonderful, considering that all the figures are profile views, as indeed seemed to have been a law of the historical sculptures.

Before closing this account of the Horse, it may be as well to remark the singular absence of detail in the Scriptural account. Of the other domesticated animals many such details are given, but of the Horse we hear but little, except in connection with war. There are few exceptions to this rule, and even the oft-quoted passage in Job, which goes deeper into the character of the Horse

than any other portion of the Scriptures, only considers the Horse as an auxiliary in battle. We miss the personal interest in the animal which distinguishes the many references to the ox, the sheep, and the goat; and it is remarkable that even in the Book of Proverbs, which is so rich in references to various animals, very little is said of the Horse.

THE ASS.

Importance of the Ass in the East—Its general use for the saddle—Riding the Ass not a mark of humility—The triumphal entry—White Asses—Character of the Scriptural Ass—Saddling the Ass—The Ass used in agriculture—The Ass's millstone—The water-wheel and the plough—Reminiscences of the Ass in the Scriptural narrative—Its value as property—The flesh of the Ass—The siege of Samaria and its horrors—Various legends respecting the Ass—The impostor and his fate—Samson and Balaam.

In the Scriptures we read of two breeds of Ass, namely, the Domesticated and the Wild Ass. As the former is the more important of the two, we will give it precedence.

In the East, the Ass has always played a much more important part than among us Westerns, and on that account we find it so frequently mentioned in the Bible. In the first place, it is the universal saddle-animal of the East. Among us the Ass has ceased to be regularly used for the purposes of the saddle, and is only casually employed by holiday-makers and the like. Some persons certainly ride it habitually, but they almost invariably belong to the lower orders, and are content to ride without a saddle, balancing themselves in some extraordinary manner just over the animal's tail. In the East, however, it is ridden by persons of the highest rank, and is decorated with saddle and harness as rich as those of the horse.

In England we should be very much surprised to see a royal prince, a judge, or a bishop travelling habitually on a donkey, but in Palestine it is just the animal which would be considered most appropriate for the purpose. For example, we find that Abraham, an exceptionally wealthy man, and a chief of high position, made use of the Ass for the saddle. It was on an Ass that he travelled when he made his three days' journey from Beersheba to Moriah, when he was called to prove his faith by sacrificing Isaac (see Gen. xxii. 3).

Then in Judges x. 3, 4, we find that riding upon the Ass is actually mentioned as a mark of high rank. "And after him arose Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead." So here we have the curious fact, that the sacred historian thinks it worth while to mention that great men, the sons of the chief man of Israel, each of them being ruler over a city, rode upon Ass colts. In the same book, xii. 13, 14, we have a similar record of Abdon, the judge who preceded Samson. "After him Abdon the son of Hillel, a Pirathonite, judged Israel.

"And he had forty sons and thirty nephews" (or grandsons according to some translators) "that rode on threescore and ten ass colts: and he judged Israel eight years."

Thus we see that, so far from the use of the Ass as a saddle-animal being a mark of humility, it ought to be viewed in precisely the opposite light. In consequence of the very natural habit of reading, according to Western ideas, the Scriptures, which are books essentially Oriental in all their allusions and tone of thought, many persons

have entirely perverted the sense of one very familiar passage, the prophecy of Zechariah concerning the future Messiah. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. ix. 9).

Now this passage, as well as the one which describes its fulfilment so many years afterwards, has often been seized upon as a proof of the meekness and lowliness of our Saviour, in riding upon so humble an animal when He made His entry into Jerusalem. The fact is, that there was no humility in the case, neither was the act so understood by the people. He rode upon an Ass as any prince or ruler would have done who was engaged on a peaceful journey, the horse being reserved for war purposes. He rode on the Ass, and not on the horse, because He was the Prince of Peace and not of war, as indeed is shown very clearly in the context. For, after writing the words which have just been quoted, Zechariah proceeds as follows (ver. 10): "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

Meek and lowly was He, as became the new character, hitherto unknown to the warlike and restless Jews, a Prince, not of war, as had been all other celebrated kings, but of peace. Had He come as the Jews expected—despite so many prophecies—their Messiah to come, as a great king and conqueror, He might have ridden the war-horse, and been surrounded with countless legions of armed men.

But He came as the herald of peace, and not of war; and, though meek and lowly, yet a Prince, riding as became a prince, on an Ass colt which had borne no inferior burden.

That the act was not considered as one of lowliness is evident from the manner in which it was received by the people, accepting Him as the Son of David, coming in the name of the Highest, and greeting Him with the cry of "Hosanna!" ("Save us now,") quoted from verses 25, 26 of Ps. cxviii.: "Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity."

"Blessed be He that cometh in the name of the Lord."

The palm-branches which they strewed upon the road were not chosen by the attendant crowd merely as a means of doing honour to Him whom they acknowledged as the Son of David. They were necessarily connected with the cry of "Hosanna!" At the Feast of Tabernacles, it was customary for the people to assemble with branches of palms and willows in their hands, and for one of the priests to recite the Great Hallel, *i.e.* Ps. cxiii. and cxviii. At certain intervals, the people responded with the cry of "Hosanna!" waving at the same time their palm-branches. For the whole of the seven days through which the feast lasted they repeated their Hosannas, always accompanying the shout with the waving of palm-branches, and setting them towards the altar as they went in procession round it.

Every child who could hold a palm-branch was expected to take part in the solemnity, just as did the children on the occasion of the triumphal entry. By degrees, the name of Hosanna was transferred to the palm-branches themselves, as well as to the feast, the last day being called the Great Hosanna.

The reader will now see the importance of this carrying

of palm-branches, accompanied with hosannas, and that those who used them in honour of Him whom they followed into Jerusalem had no idea that He was acting any lowly part.

Again, the action of the disciples in putting their mantles on the Ass, and setting their Master upon them, was one that signified their acknowledgment of Him as their Prince; and the same idea was typified by the laying of the clothes upon the road, together with the palm-branches. Compare also the passage in 2 Kings ix. 13. When Elisha sent the young prophet to call Jehu from among the council, and to anoint him King of Israel, the act of anointing was performed in a private chamber. Jehu, scarcely realising the import of the act, seemed to think it a trick played upon him by some of his companions, the commanding officers of the army. When, however, they heard his account of the interview with the prophet, they at once accepted him as their king, and, as token thereof, "they hasted, and took every man his garment, and put it under him at the top of the stairs, and blew with trumpets, saying, Jehu is king."

White Asses were selected for persons of high rank, especially for those who exercised the office of judges. See Judges v. 10: "Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way." Such Asses are still in use for similar purposes, and are bred expressly for the use of persons of rank. They are larger, and are thought to be swifter, than the ordinary breeds; but they are by no means hardy animals, and are said to be unsuitable for places near the sea-coast.

Both sexes used the Ass for riding, as they do now in the East. See for example Judges i. 14, where we find

that Achsah, the daughter of Caleb, rode on an Ass when she went to ask her father to give her some springs of water, in addition to the land which he had previously given her as a dowry. Later in the Scriptural history we read that Abigail, the wife of the wealthy churl Nabal, rode to meet David on an ass, when she went to deprecate his anger against her husband (1 Sam. xxv. 23). And, still later, the woman of Shunem, who acted so hospitably towards Elisha, rode on an ass to meet him when her child had died from sunstroke in the field (see 2 Kings iv. 24).

Now all these women were of high rank, and certainly neither of them would have considered that riding on an ass was an act of humility. We will cite them in succession, and begin with Achsah. She was the daughter of one of the most illustrious of the Israelites, a man of whom we read as being almost the equal of Joshua, one of the illustrious two who were included in the special exemption from the punishment of rebellion. Moreover, Caleb was a man of enormous territorial possessions, as we find from several passages in the Old Testament; a man who was able to give to his daughter not only a large amount of land as a dowry, but also the wells or springs which multiplied its value tenfold.

Next we come to the case of Abigail, the wife of Nabal, who himself belonged to the family of Caleb, and probably owed his wealth simply to the accident of his birth. It is related of Nabal, that his "possessions were in Carmel, and the man was very great, and he had three thousand sheep, and a thousand goats." Yet his wife, who undoubtedly ruled her household as a housewife should do, and who was thought worthy of becoming David's wife

after the death of her cowardly husband, rode on an ass when she went on a mission in which life and death were involved.

And lastly, the woman of Shunem, who rode on an Ass to meet Elisha, engaged in a mission in which the life of her only child was involved, was a woman of great wealth (2 Kings iv. 8), who was able not only to receive the prophet, but to build a chamber, and furnish it for him.

Not to multiply examples, we see from these passages that the Ass of the East was held in comparatively high estimation, being used for the purposes of the saddle, just as would a high-bred horse among ourselves.

Consequently, the Ass is really a different animal. In this country he is repressed, and seldom has an opportunity for displaying the intellectual powers which he possesses, and which are of a much higher order than is generally imagined. It is rather remarkable, that when we wish to speak slightingly of intellect we liken the individual to an Ass or a goose, not knowing that we have selected just the quadruped and the bird which are least worthy of such a distinction.

Putting aside the bird, as being at present out of place, we shall find that the Ass is one of the cleverest of our domesticated animals. We are apt to speak of the horse with a sort of reverence, and of the Ass with contemptuous pity, not knowing that, of the two animals, the Ass is by far the superior in point of intellect. It has been well remarked by a keen observer of nature, that if four or five horses are in a field, together with one ass, and there be an assailable point in the fence, the Ass is sure to be the animal that discovers it, and leads the way through it.

Take even one of our own toil-worn animals, turned out

in a common to graze, and see the ingenuity which it displays when persecuted by the idle boys who generally frequent such places, and who try to ride every beast that

SYRIAN ASSES.

"A bridle for the ass."—*Prov.* xxvi. 3.

is within their reach. It seems to divine at once the object of the boy as he steals up to it, and he takes a

pleasure in baffling him just as he fancies that he has succeeded in his attempt.

Should the Ass be kindly treated, there is not an animal that proves more docile, or even affectionate. Stripes and kicks it resents, and sets itself distinctly against them; and, being nothing but a slave, it follows the slavish principle of doing no work that it can possibly avoid.

Now, in the East the Ass takes so much higher rank than our own animal, that its whole demeanour and gait are different from those displayed by the generality of its brethren in England. "Why, the very slave of slaves," writes Mr. Lowth, in his "Wanderer in Arabia," "the crushed and grief-stricken, is so no more in Egypt: the battered drudge has become the willing servant. Is that active little fellow, who, with race-horse coat and full flanks, moves under his rider with the light step and the action of a pony—is he the same animal as that starved and head-bowed object of the North, subject for all pity and cruelty, and clothed with rags and insult?

"Look at him now. On he goes, rapid and free, with his small head well up, and as gay as a crimson saddle and a bridle of light chains and red leather can make him. It was a gladdening sight to see the unfortunate as a new animal in Egypt."

Hardy animal as is the Ass, it is not well adapted for tolerance of cold, and seems to degenerate in size, strength, speed, and spirit in proportion as the climate becomes colder. Whether it might equal the horse in its endurance of cold provided that it were as carefully treated, is perhaps a doubtful point; but it is a well-known fact that the horse does not necessarily degenerate by moving

towards a colder climate, though the Ass has always been found to do so.

There is, of course, a variety in the treatment which the Ass receives even in the East. Signor Pierotti, whose work on the customs and traditions of Palestine has already been mentioned, writes in very glowing terms of the animal. He states that he formed a very high opinion of the Ass while he was in Egypt, not only from its spirited aspect and its speed, but because it was employed even by the Viceroy and the great Court officers, who may be said to use asses of more or less intelligence for every occasion. He even goes so far as to say that, if all the asses were taken away from Egypt, not a man would be left.

The same traveller gives an admirable summary of the character of the Ass, as it exists in Egypt and Palestine. "What, then, are the characteristics of the ass. Much the same as those which adorn it in other parts of the East—namely, it is useful for riding and for carrying burdens; it is sensible of kindness, and shows gratitude; it is very steady, and is larger, stronger, and more tractable than its European congener; its pace is easy and pleasant; and it will shrink from no labour, if only its poor daily feed of straw and barley is fairly given.

"If well and liberally supplied, it is capable of any enterprise, and wears an altered and dignified mien, apparently forgetful of its extraction, except when undeservedly beaten by its masters, who, however, are not so much to be blamed, because, having learned to live among sticks, thongs, and rods, they follow the same system of education with their miserable dependants.

"The wealthy feed him well, deck him with fine harness and silver trappings, and cover him, when his work is

done, with rich Persian carpets. The poor do the best they can for him, steal for his benefit, give him a corner at their fireside, and in cold weather sleep with him for more warmth. In Palestine, all the rich men, whether monarchs or chiefs of villages, possess a number of asses, keeping them with their flocks, like the patriarchs of old. No one can travel in that country, and observe how the ass is employed for all purposes, without being struck with the exactness with which the Arabs retain the Hebrew customs."

The result of this treatment is, that the Eastern Ass is an enduring and tolerably swift animal, vying with the camel itself in its powers of long-continued travel, its usual pace being a sort of easy canter. On rough ground, or up an ascent, it is said even to gain on the horse, probably because its little sharp hoofs give it a firm footing where the larger hoof of the horse is liable to slip.

The familiar term "saddling the Ass" requires some little explanation.

The saddle is not in the least like the article which we know by that name, but is very large and complicated in structure. Over the animal's back is first spread a cloth, made of thick woollen stuff, and folded several times. The saddle itself is a very thick pad of straw, covered with carpet, and flat at the top, instead of being rounded as is the case with our saddles. The pommel is very high, and when the rider is seated on it, he is perched high above the back of the animal. Over the saddle is thrown a cloth or carpet, always of bright colours, and varying in costliness of material and ornament according to the wealth of the possessor. It is mostly edged with a fringe and tassels.

The bridle is decorated, like that of the horse, with bells, embroidery, tassels, shells, and other ornaments. An example of the headstall worn by an Ass belonging to a wealthy man may be seen in the illustration.

As we may see from 2 Kings iv. 24, the Ass was generally guided by a driver who ran behind it, just as is the custom with the hired Asses in this country. Owing to the unchanging character of the East, there is no doubt that the "riders on asses" of the Scriptures rode exactly after the mode which is adopted at the present day. What that mode is, we may learn from Mr. Bayard Taylor's amusing and vivid description of a ride through the streets of Cairo :—

"To see Cairo thoroughly, one must first accustom himself to the ways of these long-eared cabs, without the use of which I would advise no one to trust himself in the bazaars. Donkey-riding is universal, and no one thinks of going beyond the Frank quarters on foot. If he does, he must submit to be followed by not less than six donkeys with their drivers. A friend of mine who was attended by such a cavalcade for two hours, was obliged to yield at last, and made no second attempt. When we first appeared in the gateway of an hotel, equipped for an excursion, the rush of men and animals was so great that we were forced to retreat until our servant and the porter whipped us a path through the yelling and braying mob. After one or two trials I found an intelligent Arab boy named Kish, who for five piastres a day furnished strong and ambitious donkeys, which he kept ready at the door from morning till night. The other drivers respected Kish's privilege, and henceforth I had no trouble.

"The donkeys are so small that my feet nearly touched

the ground, but there is no end to their strength and endurance. Their gait, whether in pace or in gallop, is so easy and light that fatigue is impossible. The drivers take great pride in having high-cushioned red saddles, and in hanging bits of jingling brass to the bridles. They keep their donkeys close shorn, and frequently beautify them by painting them various colours. The first animal I rode had legs barred like a zebra's, and my friend's rejoiced in purple flanks and a yellow belly. The drivers ran behind them with a short stick, punching them from time to time, or giving them a sharp pinch on the rump. Very few of them own their donkeys, and I understood their pertinacity when I learned that they frequently received a beating on returning home empty-handed.

"The passage of the bazaars seems at first quite as hazardous on donkey-back as on foot; but it is the difference between knocking somebody down and being knocked down yourself, and one certainly prefers the former alternative. There is no use in attempting to guide the donkey, for he won't be guided. The driver shouts behind, and you are dashed at full speed into a confusion of other donkeys, camels, horses, carts, water-carriers, and footmen. In vain you cry out '*Bess*' (enough), '*Piacco*,' and other desperate adjurations; the driver's only reply is: 'Let the bridle hang loose!' You dodge your head under a camel-load of planks; your leg brushes the wheel of a dust-cart; you strike a fat Turk plump in the back; you miraculously escape upsetting a fruit-stand; you scatter a company of spectral, white-masked women; and at last reach some more quiet street, with the sensations of a man who has stormed a battery.

"At first this sort of riding made me very nervous, but

presently I let the donkey go his own way, and took a curious interest in seeing how near a chance I ran of striking or being struck. Sometimes there seemed no hope of avoiding a violent collision; but, by a series of the most remarkable dodges, he generally carried you through in safety. The cries of the driver running behind gave me no little amusement. 'The hawadji comes! Take care on the right hand! Take care on the left hand! O man, take care! O maiden, take care! O boy, get out of the way! The hawadji comes!' Kish had strong lungs, and his donkey would let nothing pass him; and so wherever we went we contributed our full share to the universal noise and confusion."

This description explains several allusions which are made in the Scriptures to treading down the enemies in the streets, and to the chariots raging and jostling against each other in the ways.

The Ass was used in the olden time for carrying burdens, as it is at present, and, in all probability, carried them in the same way. Sacks and bundles are tied firmly to the pack-saddle; but poles, planks, and objects of similar shape are tied in a sloping direction on the side of the saddle, the longer ends trailing on the ground, and the shorter projecting at either side of the animal's head. The North American Indians carry the poles of their huts, or wigwams, in precisely the same way, tying them on either side of their horses, and making them into rude sledges, upon which are fastened the skins that form the walls of their huts. The same system of carriage is also found among the Esquimaux, and the hunters of the extreme North, who harness their dogs in precisely the same manner. The Ass, thus laden, becomes a very

unpleasant passenger through the narrow and crowded streets of an Oriental city; and many an unwary traveller has found reason to remember the description of Issachar as the strong Ass between two burdens.

The Ass was also used for agriculture, and was employed in the plough, as we find from many passages. See for example, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass" (Isa. xxxii. 20). Sowing beside the waters is a custom that still prevails in all hot countries, the margins of rivers being tilled, while outside this cultivated belt there is nothing but desert ground.

The ox and the Ass were used in the first place for irrigation, turning the machines by which water was lifted from the river, and poured into the trenches which conveyed it to all parts of the tilled land. If, as is nearly certain, the rude machinery of the East is at the present day identical with those which were used in the old Scriptural times, they were yoked to the machine in rather an ingenious manner. The machine consists of an upright-pivot, and to it is attached the horizontal pole to which the ox or Ass is harnessed. A machine exactly similar in principle may be seen in almost any brick-field in England; but the ingenious part of the Eastern water-machine is the mode in which the animal is made to believe that it is being driven by its keeper, whereas the man in question might be at a distance, or fast asleep.

The animal is first blindfolded, and then yoked to the end of the horizontal bar. Fixed to the pivot, and rather in front of the bar, is one end of a slight and elastic strip of wood. The projecting end, being drawn forward and tied to the bridle of the animal, keeps up a continual pull,

and makes the blinded animal believe that it is being drawn forward by the hand of a driver. Some ingenious but lazy attendants have even invented a sort of self-acting whip, *i.e.*, a stick which is lifted and allowed to fall on the animal's back by the action of the wheel once every round.

The field being properly supplied with water, the Ass is used for ploughing it. It is worthy of mention that at the present day the prohibition against yoking an ox and an Ass together is often disregarded. The practice, however, is not a judicious one, as the slow and heavy ox does not act well with the lighter and more active animal, and, moreover, is apt to butt at its companion with its horns in order to stimulate it to do more than its fair proportion of the work.

That the Ass was put to a similar use in turning the large millstones may be seen from Matt. xviii. 6. In the Authorised Version, the passage is rendered thus: "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Now if we turn to the Greek Testament we find that the passage reads rather differently, a force being given to it which it does not possess in the translation: "But whosoever shall scandalise [*i.e.*, be a stumbling block to] one of these little ones that believe in Me, it were better for him that an ass's millstone were hung about his neck, and he were sunk in the depth of the sea." The chief force of this saying lies in the word which is omitted in our translation. Our Lord specially selected the Ass's millstone on account of its size and weight, in contradis-

tinction to the ordinary millstone, which was turned backwards and forwards by the hands of women.

There is a custom now in Palestine which probably existed in the days of the Scriptures, though I have not been able to find any reference to it. Whenever an Ass is disobedient and strays from its master, the man who captures the trespasser on his grounds clips a piece out of its ear before he returns it to its owner. Each time that the animal is caught on forbidden grounds it receives a fresh clip of the ear. By looking at the ears of an Ass, therefore, any one can tell whether it has ever been a straggler; and if so, he knows the number of times that it has strayed, by merely counting the clip-marks, which always begin at the tip of the ear, and extend along the edges. Any Ass, no matter how handsome it may be, that has many of those clips, is always rejected by experienced travellers, as it is sure to be a dull as well as a disobedient beast.

Signor Pierotti remarks that if the owners of the Asses were treated similarly for similar offences, the greater number would be marked as soon as they begin to walk, and of the adults there would be scarcely one who had any ear on his head.

The Ass being so universally useful, we need not be surprised at the prominence which it takes in the Scriptural narrative, and the frequency with which its name occurs. The wealthy personages of the olden time seemed to have esteemed the Ass as highly as the camel, the ox, the sheep, or the goat. Abraham, for example, is described as being a rich man, and possessing "sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels" (Gen. xii. 16). In a suc-

ceeding chapter (xxx. 43) the prosperity of Jacob is mentioned in almost exactly the same terms.

So, before Job's trials came upon him, "his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen [*i.e.*, 1000], and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east" (Job i. 3). And after his trials, when his wealth was restored to him twofold, the thousand she-asses are mentioned as prominently as the thousand yoke of oxen.

That the care of the asses was an honourable post we learn from several passages. Take for example Gen. xxxvi. 24: "And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father." The charge of the asses was, as the reader must see, a post of sufficient honour and importance to be trusted to the son of the owner. A similar case is recorded in the well-known instance of Saul, whose father had lost his herd of asses, and who at once sent his son upon the important mission of recovering them. And it was during the fulfilment of this mission that he was anointed the first king of Israel.

Later in the sacred history we find that when David consolidated his power, and organised the affairs of his new kingdom, he divided the people in general, the army, the land, the produce, and the cattle, into departments, and appointed over each department some eminent man whose name is carefully given. After mentioning that the people and the army were divided into "courses," and that certain officers were set over each course, the sacred historian proceeds to state that one officer was appointed

as overseer of the treasury, another of the granaries, another of the field-labourers, another over the vineyards, and so forth. He then mentions that even the cattle were divided into their several departments, the care of the hill-cattle being given to one man, and of the cattle of the plain to another, of the camels to a third, and of the asses to a fourth.

It is scarcely necessary to mention that the flesh of the Ass was forbidden to the Jews, because the animal neither chewed the cud nor divided the hoof. How repulsive to them must have been the flesh of the Ass we may infer from the terrible description of the siege of Samaria by Benhadad. The sacred historian describes with painful fidelity the horrors of the siege, and of the dreadful extremity to which the people were reduced. No circumstance could be more terrible than the quarrel between the two mothers, who had mutually agreed to kill and eat their children, and yet on a par with that dreadful statement is mentioned the fact that even the flesh of the Ass was eaten, and that an Ass's head cost eighty pieces of silver.

Whether the milk of the she-Ass was used or not is rather a doubtful point, but, in all probability, the milk was considered as lawful food, though the flesh might not be eaten.

As to the legends respecting the Ass, they are innumerable, and I shall only mention one or two of them.

The first is an old Rabbinical legend respecting the Flood and the admission of the creatures into the ark. It appears that no being could enter the ark unless specially invited to do so by Noah. Now when the Flood came, and overwhelmed the world, the devil, who was at that

time wandering upon the earth, saw that he was about to be cut off from contact with mankind, and that his dominion would be for ever gone. The ark being at last completed, and the beasts called to enter it in their proper order, the turn of the Ass came in due course.

Unfortunately for the welfare of mankind, the Ass was taken with a fit of obstinacy, and refused to enter the vessel according to orders. After wasting much time over the obstinate animal, Noah at last lost patience, and struck the Ass sharply, crying at the same time to it, "Enter, thou devil!" Of course the invitation was at once accepted, the devil entered the ark, and on the subsiding of the water issued out to take his place in the newly begun world.

Since the Christian era, many curious legends have sprung up respecting the Ass. One of the most familiar of these legends refers to the black stripe along the spine and the cross-bar over the shoulder. This black cross is really believed by many persons to have been given to the animal in consequence of its connection with our Lord. I need hardly tell the reader that it is the remnant of the stripes which in the zebra cover the animal from head to foot, which in the quagga cover the head, body, and part of the limbs, and which in one species of Wild Ass are not seen at all in the adult animal.

There is another Christian legend respecting the Ass of Palestine, which is thought to owe its superiority in size, swiftness, and strength to the fact that it helped to warm the infant Saviour in the manger, that it carried Him and His mother into Egypt and back again, and that it was used by the Lord Himself and His disciples. Any one

who ventures to hint that the Ass of Palestine owes its superiority over its European brother to the warmer climate, is thought to be a heretic by the pious but ignorant men who believe and disseminate such legends.

Signor Pierotti tells a story of a certain Russian monk who happened to visit Palestine, and in the course of his travels found the leg-bone of an Ass, which he took back with him and publicly exhibited as part of the identical animal on which the Virgin Mary and infant Saviour rode. (I need scarcely say that there is no mention in the Scriptures of the fact that the Holy Family rode upon an Ass; though such a mode of travel was certainly the one which they would adopt.) For some time, this deception drew for the impostor many gifts from the superstitious but pious people, but the affair at last reached the ears of his superiors, and he paid the deserved penalty of his trickery.

There are recorded in the Scriptures two remarkable circumstances connected with the Ass, which, however, need but a few words. The first is the journey of Balaam from Pethor to Moab, in the course of which there occurred that singular incident of the Ass speaking in human language (see Numb. xxii. 21, 35). The second is the well-known episode in the story of Samson, where he is recorded as breaking the cords with which his enemies had bound him, and killing a thousand Philistines with the fresh jaw-bone of an Ass.

THE MULE.

Ancient use of the Mule—Various breeds of Mule—Supposed date of its introduction into Palestine—Mule-breeding forbidden to the Jews—The Mule as a saddle-animal—Its use on occasions of state—The king's Mule—Mules brought from Babylon after the captivity—Obstinacy of the Mule—The Mule as a beast of burden—The "Mule's burden" of earth—Mules imported by the Phœnicians—Legends respecting the Mule.

THERE are several references to the MULE in the Holy Scriptures, but it is remarkable that the animal is not mentioned at all until the time of David, and that in the New Testament the name does not occur at all.

The origin of the Mule is unknown, but that the mixed breed between the horse and the ass has been employed in many countries from very ancient times is a familiar fact. It is a very strange circumstance that the offspring of these two animals should be, for some purposes, far superior to either of the parents, a well-bred Mule having the lightness, sure-footedness, and hardy endurance of the ass, together with the increased size and muscular development of the horse. Thus it is peculiarly adapted either for the saddle or for the conveyance of burdens over a rough or desert country.

The Mules that are most generally serviceable are bred from the male ass and the mare, those which have the horse as their father and the ass as their mother being

small, and comparatively valueless. At the present day, mules are largely employed in Spain and the Spanish dependencies, and there are some breeds which are of

MULES OF THE EAST.

"Be ye not as the horse and mule, which have no understanding."—*Psalm* xxxii. 9.

very great size and singular beauty, those of Andalusia being especially celebrated. In the Andes, the Mule has actually superseded the llama as a beast of burden.

Its appearance in the sacred narrative is quite sudden. In Gen. xxxvi. 24, there is a passage which seems as if it referred to the Mule: "This was that Anah that found the mules in the wilderness." Now the word which is here rendered as mules is "Yemim," a word which is not found elsewhere in the Hebrew Scriptures. The best Hebraists are agreed that, whatever interpretation may be put upon the word, it cannot possibly have the signification that is here assigned to it. Some translate the word as "hot springs," while the editors of the Jewish Bible prefer to leave it untranslated, thus signifying that they are not satisfied with any rendering.

The word which is properly translated as Mule is "Pered;" and the first place where it occurs is 2 Sam. xiii. 29. Absalom had taken advantage of a sheep-shearing feast to kill his brother Amnon in revenge for the insult offered to Tamar: "And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled." It is evident from this passage that the Mule must have been in use for a considerable time, as the sacred writer mentions, as a matter of course, that the king's sons had each his own riding mule.

Farther on, chap. xviii. 9 records the event which led to the death of Absalom by the hand of Joab. "And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away."

We see by these passages that the Mule was held in such high estimation that it was used by the royal princes

for the saddle, and had indeed superseded the ass. In another passage we shall find that the Mule was ridden by the king himself when he travelled in state, and that to ride upon the king's Mule was considered as equivalent to sitting upon the king's throne. See, for example, 1 Kings i., in which there are several passages illustrative of this curious fact. See first, ver. 33, in which David gives to Zadok the priest, Nathan the prophet, and Benaiah the captain of the hosts, instructions for bringing his son Solomon to Gihon, and anointing him king in the stead of his father: "Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon."

Then, in ver. 38, we are told that David's orders were obeyed, that Solomon was set on the king's Mule, was anointed by Zadok, and proclaimed as king to the people. In ver. 44 we are told how Adonijah, who had attempted to usurp the throne, and was at the very time holding a coronation feast, heard the sound of the trumpets and the shouting in honour of Solomon, and on inquiring was told that Solomon had been crowned king by Zadok, recognised by Nathan, accepted by Benaiah, and had ridden on the king's Mule. These tidings alarmed him, and caused him to flee for protection to the altar. Now it is very remarkable that in each of these three passages the fact that Solomon rode upon the king's Mule is brought prominently forward, and it was adduced to Adonijah as a proof that Solomon had been made the new king of Israel.

That the Mule should have become so important an animal seems most remarkable. In Levit. xix. 19 there is an express injunction against the breeding of Mules, and it is unlikely, therefore, that they were bred in Palestine.

But, although the Jews were forbidden to breed mules, they evidently thought that the prohibition did not extend to the use of these animals, and from the time of David we find that they were very largely employed both for the saddle and as beasts of burden. In all probability, the mules were imported from Egypt and other countries, and that such importation was one of the means for furnishing Palestine with these animals we learn from 1 Kings x. 24, 25, in which the sacred writer enumerates the various tribute which was paid to Solomon: "All the earth sought to Solomon, to hear the wisdom which God had put in his heart.

"And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year." The same fact is recorded in 2 Chron. ix. 24.

In the time of Isaiah the Mule was evidently in common use as a riding animal for persons of distinction. See chap. lxvi. 20: "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem." Another allusion to the Mule as one of the recognised domesticated animals is found in Zech. xiv. 15: "So shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

The value of these animals may be inferred from the anxiety of Ahab to preserve his mules during the long drought that had destroyed all the pasturage. "Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find

grass to save the horses and mules alive, that we lose not all the beasts."

Now this Obadiah was a very great man. He was governor of the king's palace, an office which has been compared to that of our Lord High Chamberlain. He possessed such influence that, although he was known to be a worshipper of Jehovah, and to have saved a hundred prophets during Jezebel's persecution, he retained his position, either because no one dared to inform against him, or because he was too powerful to be attacked. Yet to Obadiah was assigned the joint office of seeking for pasturage for the mules, the king himself sharing the task with his chamberlain, thus showing the exceeding value which must have been set on these appanages of royal state.

Their importance may be gathered from a passage in the Book of Ezra, in which, after enumerating with curious minuteness the number of the Jews who returned home from their Babylonish captivity, the sacred chronicler proceeds to remark that "their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty" (Ezra ii. 66, 67). There is a parallel passage in Neh. vii. 68, 69.

Seeing that the Mule was in such constant use as a riding animal, it is somewhat remarkable that we never find in the Scripture any mention of the obstinate disposition which is proverbially associated with the animal. There is only one passage which can be thought even to bear upon such a subject, and that is the familiar sentence from Ps. xxxii. 9: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto

thee;" and, as the reader will see, no particular obstinacy or frowardness is attributed to the Mule which is not ascribed to the horse also.

Still, that the Mule was as obstinate and contentious an animal in Palestine as it is in Europe is evident from the fact that the Eastern mules of the present day are quite as troublesome as their European brethren. They are very apt to shy at anything, or nothing at all; they bite fiercely, and every now and then they indulge in a violent kicking fit, flinging out their heels with wonderful force and rapidity, and turning round and round on their fore-feet so quickly that it is hardly possible to approach them. There is scarcely a traveller in the Holy Land who has not some story to tell about the Mule and its perverse disposition; but, as these anecdotes have but very slight bearing on the subject of the Mule as mentioned in the Scriptures, they will not be given in these pages.

That the Mule was employed as a beast of burden as well as for riding, we gather from several passages in the Old Testament. See, for example, 1 Chron. xii. 40: "Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen." We have also the well-known passage in which is recorded the reply of Naaman to Elisha after the latter had cured him of his leprosy: "And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?" It does not necessarily follow that two of Naaman's mules were to be laden with earth, but the probability is, that Naaman used the term "a mule's burden" to express a certain quantity, just as we talk of a "load" of hay or gravel.

As mules are animals of such value, we may feel some

little surprise that they were employed as beasts of burden. It is possible, however, that a special and costly breed of large and handsome mules, like those of Andalusia, were reserved for the saddle, and that the smaller and less showy animals were employed in the carriage of burdens.

Before parting entirely with the Mule, it will be well to examine the only remaining passage in which the animal is mentioned. It occurs in Ezek. xxvii. 14: "They of the house of Togarmah traded in thy fairs with horses and horsemen and mules." The chapter in which this passage occurs is a sustained lamentation over Tyre, in which the writer first enumerates the wealth and greatness of the city and then bewails its downfall. Beginning with the words, "O Tyrus, thou hast said, I am of perfect beauty," the prophet proceeds to mention the various details of its magnificence, the number and beauty of its ships built with firs from Senir, having oars made of the oaks of Bashan, masts of the cedars of Lebanon, benches of ivory, sails of "fine linen with broidered work from Egypt," and coverings of purple and scarlet from the isles of Elishah. The rowers were from Zidon and Arvad, while Tyre itself furnished their pilots or steersmen.

After a passing allusion to the magnificent army of Tyre, the sacred writer proceeds to mention the extent of the merchandise that was brought to this queen of ancient seaports: silver and other metals were from Tarshish, slaves and brass from Meshech, ivory and ebony from Dedan, jewellery and fine linen from Syria; wheat, honey, and oil from Judæa; wine and white wool from Damascus, and so forth. And, among all these riches, are prominently mentioned the horses and mules from Togarmah. Now, it has been settled by the best biblio-

graphers that the Togarmah of Ezekiel is Armenia, and so we have the fact that the Phœnicians supplied themselves with mules and horses by importing them from Armenia instead of breeding those animals themselves, just as Palestine imported its horses, and probably its mules also, from Egypt.

It is rather remarkable that the Arabs of Palestine very seldom breed the Mule for themselves, but, like the ancient Jews, import them from adjacent countries, mostly from the Lebanon district. Those from Cyprus are, however, much valued, as they are very strong, diligent, and steady, their pace being nearly equal to that of the horse. Mules are seldom used for agricultural purposes, though they are extensively employed for riding and for carrying burdens, especially over rocky districts.

The Mule is not without its legend. One of the oddest of these accounts for its obstinacy and its incapacity for breeding.

When the Holy Family was about to travel into Egypt, St. Joseph chose a Mule to carry them. He was in the act of saddling the animal, when it kicked him after the fashion of mules. Angry with it for such misconduct, St. Joseph substituted an ass for the Mule, thus giving the former the honour of conveying the family into Egypt, and laid a curse upon it that it should never have parents nor descendants of its own kind, and that it should be so disliked as never to be admitted into its master's house, as is the case with the horse and other domesticated animals. This is one of the multitudinous legends which are told to the crowds of pilgrims who come annually to see the miraculous kindling of the holy fire, and to visit the tree on which Judas hanged himself.

SWINE.

The Mosaic prohibition of the Pig—Hatred of Swine by Jews and Mahometans—A strange use of bacon—The Prodigal Son—Resistance to the persecution of Antiochus—Swine hated by the early Egyptians—Supposed connection between Swine and diseases of the skin—Destruction of the herd of Swine—The locality of the event discovered—Pigs bred for the monasteries—The jewel of gold in a Swine's snout—The wild boar of the woods, and the beast of the reeds—The damage which it does to the vines—General account of the wild boar of Palestine—Excellence of its flesh.

MANY are the animals which are specially mentioned in the Mosaic law as unfit for food, beside those that come under the general head of being unclean because they do not divide the hoof and chew the cud. There is none, however, that excited such abhorrence as the hog, or that was more utterly detested.

It is utterly impossible for a European, especially one of the present day, to form even an idea of the utter horror and loathing with which the hog was regarded by the ancient Jews. Even at the present day, a zealous Jew or Mahometan looks upon the hog, or anything that belongs to the hog, with an abhorrence too deep for words. The older and stricter Jews felt so deeply on this subject, that they would never even mention the name of the hog, but always substituted for the objectionable word the term "the abomination."

Several references are made in the Scriptures to the exceeding disgust felt by the Jews towards the Swine. The portion of the Mosaic law on which a Jew would ground his antipathy to the flesh of Swine is that passage which occurs in Lev. xi. 7: "And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you." But the very same paragraph, of which this passage forms the termination, treats of other unclean beasts, such as the coney (or hyrax) and the hare, neither of which animals are held in such abhorrence as the Swine.

This enactment could not therefore have produced the singular feeling with which the Swine were regarded by the Jews, and in all probability the antipathy was of far greater antiquity than the time of Moses.

How hateful to the Jewish mind was the hog, we may infer from many passages, several of which occur in the Book of Isaiah. See, for example, lxv. 3, 4: "A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

"Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels." Here we have the people heaping one abomination upon another—the sacrifice to idols in the gardens, the burning of incense upon a forbidden altar and with strange fire, the living among the tombs, where none but madmen and evil spirits were supposed to reside, and, as the culminating point of iniquity, eating Swine's flesh, and drinking the broth in which it was boiled.

In the next chapter, verse 3, we have another reference

to the Swine. Speaking of the wickedness of the people, and the uselessness of their sacrifices, the prophet proceeds to say: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he had cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood." We see here how the prophet proceeds from one image to another: the murder of a man, the offering of a dog instead of a lamb, and the pouring out of Swine's blood upon the altar instead of wine—the last mentioned crime being evidently held as the worst of the three. Another reference to the Swine occurs in the same chapter, verse 17: "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

Not only did the Jews refuse to eat the flesh of the hog, but they held in utter abomination everything that belonged to it, and would have thought themselves polluted had they been even touched with a hog's bristle. Even at the present day this feeling has not diminished, and both by Jews and Mahometans the hog is held in utter abhorrence.

Some recent travellers have made great use of this feeling. Signor Pierotti, for example, during his long sojourn in Palestine, found the flesh of the hog extremely beneficial to him. "How often has the flesh of this animal supported me, especially during the earlier part of my stay in Palestine, before I had learned to like the mutton and the goats' flesh! I give the preference to this meat because it has often saved me time by rendering a fire unnecessary, and freed me from importunate, dirty, and unsavoury guests, who used their hands for spoons, knives, and forks.

"A little piece of bacon laid conspicuously upon the

cloth that served me for a table was always my best friend. Without this talisman I should never have freed myself from unwelcome company, at least without breaking all the laws of hospitality by not inviting the chiefs of my escort or the guides to share my meal; a thing neither prudent nor safe in the open country. Therefore, on the contrary, when thus provided I pressed them with the utmost earnestness to eat with me, but of course never succeeded in persuading them; and so dined in peace, keeping on good terms with them, although they did call me behind my back a 'dog of a Frank' for eating pork.

"Besides, I had then no fear of my stores failing, as I always took care to carry a stock large enough to supply the real wants of my party. So a piece of bacon was of more service to me than a revolver, a rifle, or a sword; and I recommend all travellers in Palestine to carry bacon rather than arms, for the latter are often stolen, the former is never."

Such being the feelings of the Jews, we may conceive the abject degradation to which the Prodigal Son of the parable must have descended, when he was compelled to become a swine-herd for a living, and would have been glad even to have eaten the very husks on which the Swine fed. These husks, by the way, were evidently the pods of the locust-tree, or carob, of which we shall have more to say in a future page. We have in our language no words to express the depths of ignominy into which this young man must have fallen, nor can we conceive any office which in our estimation would be so degrading as would be that of swine-herd to a Jew.

How deeply rooted was the abhorrence of the Swine's flesh we can see from a passage in 2 Maccabees, in which

is related a series of insults offered to the religion of the Jews. The temple at Jerusalem was to be called the Temple of Jupiter Olympus, and that on Gerizim was to be dedicated to Jupiter, the defender of strangers. The altars were defiled by forbidden things, and the celebration of the Sabbath, or of any Jewish ceremony, was punishable with death.

Severe as were all these afflictions, there was one which the Jews seem, from the stress laid upon it, to have felt more keenly than any other. This was the compulsory eating of Swine's flesh, an act which was so abhorrent to the Jews that in attempting to enforce it, Antiochus found that he was foiled by the passive resistance offered to him. The Jews had allowed their temples to be dedicated to the worship of heathen deities, they had submitted to the deprivation of their sacred rites, they had even consented to walk in procession on the Feast of Bacchus, carrying ivy like the rest of the worshippers in that most licentious festival. It might be thought that any people who submit to such degradation would suffer any similar indignity. But even their forbearance had reached its limits, and nothing could induce them to eat the flesh of Swine.

Several examples of the resistance offered by them are recorded in the book just mentioned. Eleazar, for example, a man ninety years old, sternly refused to partake of the abominable food. Some of the officials, in compassion for his great age, advised him to take lawful meat with him and to exchange it for the Swine's flesh. This he refused to do, saying that his age was only a reason for particular care on his part, lest the young should be led away by his example. His persecutors

then forced the meat into his mouth, but he rejected it, and died under the lash.

Another example of similar, but far greater heroism, is given by the same chronicler. A mother and her seven sons were urged with blows to eat the forbidden food, and refused to do so. Thinking that the mother would not be able to endure the sight of her sons' sufferings, the officers took them in succession, and inflicted a series of horrible tortures upon them, beginning by cutting off their tongues, hands, and feet, and ending by roasting them while still alive. Their mother, far from counselling her sons to yield, even though they were bribed by promises of wealth and rank, only encouraged them to persevere, and, when the last of her sons was dead, passed herself through the same fiery trial.

Even among the ancient Egyptians this repugnance to the Swine prevailed, though there was a sort of Pariah caste among them who bred the animal and ate its flesh.

This we learn from Herodotus ("Euterpe," xlvii.):—"The Egyptians consider the pig to be an impure animal, and if therefore a man in passing near a pig should but touch it with his clothes, he goes at once to the river and plunges into it. In the next place, swine-herds, although they be native Egyptians, are the only men who are not allowed to enter into any of their temples, neither will any man give his daughter in marriage to one of them, nor take a wife from among them, but the swine-herds only marry among themselves.

"The Egyptians therefore do not think it right to sacrifice Swine to any other deities, but to the moon and Bacchus they sacrifice them at the same time; that is to say, at the same full moon, and then they eat the flesh.

. . . . This sacrifice of pigs to the moon is performed in the following manner. When the sacrificer has killed the victims, he puts the tip of the tail, the spleen, and the caul together, covers them with the fat found in the belly of the animal, and then consumes it with fire. The rest of the flesh they eat during the full moon in which they offer the sacrifices, but on no other day would any man ever taste it. The poor among them, through want of money, make pigs out of dough; and, after baking them, offer them in sacrifice.

"On the eve of the festival of Bacchus, every one slays a pig before his door, and then restores it to the swine-herd that sold it, that he may carry it away. The rest of this festival to Bacchus, except as regards the pigs, the Egyptians celebrate much in the same manner as the Greeks do."

It has been conjectured, and with plausibility, that the pig was prohibited by Moses on account of the unwholesomeness of its flesh in a hot country, and that its almost universal repudiation in such lands is a proof of its unfitness for food. In countries where diseases of the skin are so common, and where the dreaded leprosy still maintains its hold, the flesh of the pig is thought, whether rightly or wrongly, to increase the tendency to such diseases, and on that account alone would be avoided.

It has, however, been shown that the flesh of Swine can be habitually consumed in hot countries without producing any evil results; and, moreover, that the prohibition of Moses was not confined to the Swine, but included many other animals whose flesh is used without scruple by those very persons who reject that of the pig.

Knowing the deep hatred of the Jews towards this

animal, we may naturally wonder how we come to hear of herds of Swine kept in Jewish lands.

Of this custom there is a familiar example in the herd of Swine that was drowned in the sea (Matt. viii. 28–34). It is an open question whether those who possessed the Swine were Jews of lax principles, who disregarded the Law for the sake of gain, or whether they were Gentiles, who, of course, were not bound by the Law. The former seems the likelier interpretation, the destruction of the Swine being a fitting punishment for their owners. It must be here remarked, that our Lord did not, as is often said, destroy the Swine, neither did He send the devils into them, so that the death of these animals cannot be reckoned as one of the divine miracles. Ejecting the evil spirits from the maniacs was an exercise of His divine authority; the destruction of the Swine was a manifestation of diabolical anger, permitted, but not dictated.

The scene of so remarkable an event is naturally of great interest, especially as the statements of the Evangelists who mention it do not precisely agree. This subject is so well treated by Mr. Tristram in his "Land of Israel," that it must be given in his own words:—

"The field of the tombs at Gadara presents a vivid illustration of the circumstances connected with the healing of the demoniac in the country of the Gadarenes, or Gergesenes. With one exception, all the concomitant events of the miracle are exactly illustrated. We have beyond the city the field of tombs, these tombs suited for the refuge of demoniac outcasts, occupied as dwellings to the present day. We have a plain suited for the feeding of swine, with its roots and acorns, and we have a steep place hard by, of several hundred feet high, *κρημνόν*.

But then it does not run down to the sea, but to the little river. This objection is, I think, fatal to the identification of Um Keis with the scene of the miracle.

"St. Mark (v. 2) tells us that our Lord was met *immediately* on His coming out of the ship. This place is three and a half hours distant from its shores. It is important also to observe that St. Matthew (viii. 28) reads not Gadarenes, but Gergesenes, and St. Luke states that the coast of the Gadarenes was over against Galilee (viii. 26). I should feel thereupon disposed fully to endorse the suggestion of Dr. Thomson, that St. Matthew, writing for those intimately acquainted with the topography of the country in detail, names the obscure and exact locality, *Gergesa;* while SS. Mark and Luke, writing for those at a distance, simply name the country of Gadara, as being a place of importance, and the acknowledged capital of the district. This is borne out by the statement of Josephus ('Bell. Jud.' 1, viii. 35).

"Dr. Thomson visited, at the mouth of the Wady Semakh, directly opposite Gennesaret, some ruins called by his guide *Kerza*, or *Gerza*, which he identifies with the Gergesa of St. Matthew. The discovery is most interesting and important. I visited the place myself from a boat, and observed the remains of a valley and a khan; but, unfortunately, I was not aware at the time of the interest attaching to the place, and did not ascertain, or at least note down, the name given to it by my boatmen.

"The statement of Origen exactly bears out the discovery of Dr. Thomson. After stating that Gadara was not the scene of the miracle, for there was thence no steep place into the sea, he states that Gergesa is an ancient city on the shores of the lake, by which is a steep place

which runs down to it. In one important particular my memory corroborates the statement of Dr. Thomson, viz. that while there is here no precipice running sheer to the shore, but a narrow belt of land, the cliff behind is steep, and the sea so narrow, that a herd of swine, rushing frantically down, must certainly have been overwhelmed in the sea before they could recover themselves.

"While the tombs at Gadara are peculiarly interesting and remarkable, yet the whole region is so perforated everywhere by rock-chambers of the dead that we may be quite certain that a home for the demoniac will not be wanting whatever locality be assigned for the events recorded by the Evangelists."

Although that part of the country is well suited for feeding Swine, the animals are no longer kept. In the first place, there is a great want of spirit in matters of commerce; and in the second, the country is so unsettled that the merchants would probably be robbed. The woods, moreover, furnish nowadays but a scanty supply of acorns, and those are eaten by the Arabs instead of being given to pigs.

These animals are at the present day much neglected, because the Mahometans and Jews may not eat the flesh, and the Christians, as a rule, abstain from it, so that they may not hurt the feelings of their neighbours. Pigs are however reared in the various monasteries, and by the Arabs attached to them; the former eating the hog, and the latter only breeding it for sale. Signor Pierotti states that the pigs become as part of the family, who live and grow fat together with them. Though, he remarks, they are not so intelligent as those that listened to St. Anthony preaching in the Thebaid, they play with the children,

understand the language of their masters, and do not disdain to play with the fowls, dogs, cats, asses, and horses, and are much more nimble than their European brethren, although they are smaller in size and not so spirited.

Although the pig was so detested by the Jews, they were evidently well acquainted with it. St. Peter, for example, in his Second Epistle, chap. ii. 22, refers to the habit of wallowing in the mire, a custom which is common to all the Pachydermatous animals, which, in spite of their thick hide, are very sensitive to the attacks of flies, and cover themselves with mud in order to defend themselves against their tiny but dreaded enemies.

In connection with the Swine, there is a passage in the Proverbs which requires a slight comment. It occurs in chap. xi. 22: "As a jewel (or pendant) of gold in a swine's snout, so is a fair woman which is without discretion." The sacred writer refers here to the custom adopted by Oriental women of wearing a ring in the nostril—a custom which has existed to the present day, and is familiar to all those who have travelled in the East. The plan which is generally adopted is that of boring a hole through the nostril, passing a ring through it, and, when the wound has healed, hanging various jewels and other ornaments upon the ring, so as to constitute the "pendant of gold" mentioned in the proverb.

The image used by our Lord of casting pearls before Swine needs no explanation.

We now come to the wild animal. There is only one passage in the Scriptures in which the WILD BOAR is definitely mentioned, and another in which a reference is made to it in a paraphrase.

WILD BOAR OF PALESTINE.

"The boar out of the wood doth waste it."—*Ps.* lxxx 13.

The former of these is the well-known verse of the Psalms: "Why hast thou broken down her hedges, so that all they which pass by the way do pluck her?

"The boar out of the wood doth waste it, and the wild beast of the field doth devour it" (Ps. lxxx. 12, 13). The second passage is to be found in Ps. lxviii. 30. In the Authorised Version it is thus rendered: "Rebuke the company of spearmen, the multitude of bulls, with the calves of the people." If the reader will refer to the marginal translation (which, it must be remarked, is of equal authority with the text), the passage runs thus: "Rebuke the beasts of the reeds," &c. Now, this is undoubtedly the correct rendering, and is accepted in the Jewish Bible.

Having quoted these two passages, we will proceed to the description and character of the animal.

In the former times, the Wild Boar was necessarily much more plentiful than is the case in these days, owing to the greater abundance of woods, many of which have disappeared by degrees, and others been greatly thinned by the encroachments of mankind. Woods and reed-beds are always the habitations of the Wild Boar, which resides in these fastnesses, and seems always to prefer the reed-bed to the wood, probably because it can find plenty of mud, in which it wallows after the fashion of its kind. There is no doubt whatever that the "beast of the reeds" is simply a poetical phrase for the Wild Boar.

If there should be any cultivated ground in the neighbourhood, the Boar is sure to sally out and do enormous damage to the crops. It is perhaps more dreaded in the vineyards than in any other ground, as it not only devours

the grapes, but tears down and destroys the vines, trampling them under foot, and destroying a hundredfold as much as it eats.

If the reader will refer again to Ps. lxxx. he will see that the Jewish nation is described under the image of a vine: "Thou hast brought a vine out of Egypt: Thou hast cast out the heathen and planted it," &c. No image of a destructive enemy could therefore be more appropriate than that which is used. We have read of the little foxes that spoil the vines, but the Wild Boar is a much more destructive enemy, breaking its way through the fences, rooting up the ground, tearing down the vines themselves and treading them under its feet. A single party of these animals will sometimes destroy an entire vineyard in a single night.

We can well imagine the damage that would be done to a vineyard even by the domesticated Swine, but the Wild Boar is infinitely more destructive. It is of very great size, often resembling a donkey rather than a boar, and is swift and active beyond conception. The Wild Boar is scarcely recognisable as the very near relation of the domestic species. It runs with such speed that a high-bred horse finds some difficulty in overtaking it, while an indifferent steed would be left hopelessly behind. Even on level ground the hunter has hard work to overtake it; and if it can get upon broken or hilly ground, no horse can catch it. The Wild Boar can leap to a considerable distance, and can wheel and turn when at full speed, with an agility that makes it a singularly dangerous foe. Indeed, the inhabitants of countries where the Wild Boar flourishes would as soon face a lion as one of these animals, the stroke of whose razor-like tusks is

made with lightning swiftness, and which is sufficient to rip up a horse, and cut a dog nearly asunder.

Although the Wild Boar is not as plentiful in Palestine as used to be the case, it is still found in considerable numbers. Whenever the inhabitants can contrive to cut off the retreat of marauding parties among the crops, they turn out for a general hunt, and kill as many as they can manage to slay. After one of these hunts, the bodies are mostly exposed for sale, but, as the demand for them is very small, they can be purchased at a very cheap rate. Signor Pierotti bought one in the plains of Jericho for five shillings. For the few who may eat the hog, this is a fortunate circumstance, the flesh being very excellent, and as superior to ordinary pork as is a pheasant to a barn-door fowl, or venison to mutton.

THE ELEPHANT.

The Elephant indirectly mentioned in the Authorised Version—Solomon's ivory throne—Ivory used in Egypt—Horns of ivory—The ivory palaces—Beds of ivory—The Tyrian ships—Ivory mentioned by Homer—Vessels of ivory—The Elephant as an engine of war—Antiochus and his Elephants—Oriental exaggeration—Self-devotion of Eleazar—Attacking the Elephants, and their gradual abandonment in war—The Talmudical writers on the Elephant—A funeral and an omen.

EXCEPT indirectly, the Elephant is never mentioned in the Authorised Version of the Canonical Scriptures, although frequent references are made to ivory, the product of that animal.

The earliest mention of ivory in the Scriptures is to be found in 1 Kings x. 18: "Moreover the king (*i.e.* Solomon) made a great throne of ivory, and overlaid it with the best gold." This passage forms a portion of the description given by the sacred historian of the glories of Solomon's palace, of which this celebrated throne, with the six steps and the twelve lions on the steps, was the central and most magnificent object. It is named together with the three hundred golden shields, the golden vessel of the royal palace, and the wonderful arched viaduct crossing the valley of the Tyropœon, "the ascent by which he went up unto the house of the Lord,"

all of which glories so overcame the Queen of Sheba that "there was no more spirit in her."

We see, therefore, that in the time of Solomon ivory was so precious an article that it was named among the chief of the wonders to be seen in the palace of Solomon, the wealthiest and most magnificent monarch of sacred or profane history.

That it should not have been previously mentioned is very singular. Five hundred years had elapsed since the Israelites escaped from the power of Egypt, and during the whole of that time, though gold and silver and precious stones and costly raiment are repeatedly mentioned, we do not find a single passage in which any allusion is made to ivory. Had we not known that ivory was largely used among the Egyptians, such an omission would cause no surprise. But the researches of modern travellers have brought to light many articles of ivory that were in actual use in Egypt, and we therefore cannot but wonder that a material so valued and so beautiful does not seem to have been reckoned among the treasures which were brought by the Israelites from the land of their captivity, and which were so abundant that the Tabernacle was entirely formed of them.

In the various collections of Europe are many specimens of ivory used by the ancient Egyptians, among the chief of which may be mentioned an ivory box in the Louvre, having on its lid the name of the dynasty in which it was carved, and the ivory-tipped lynch-pins of the splendid war-chariot in Florence, from which the illustration on page 190 has been drawn.

The ivory used by the Egyptians was, of course, that of the African Elephant; and was obtained chiefly from

Ethiopia, as we find in Herodotus ("Thalia," 114):— "Where the meridian declines towards the setting sun, the Ethiopian territory reaches, being the extreme part of the habitable world. It produces much gold, huge elephants, wild trees of all kinds, ebony, and men of large stature, very handsome and long-lived."

Solomon may have procured from the same source part of the ivory which he used so lavishly, but it is evident that he was also supplied from India. In 1 Kings x. 22 we read: "For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks." The reader will remark that an opinion has already been expressed that the country whence these articles were brought must be India, and this conjecture is strengthened by the Hebrew names given to the apes, the peacocks, and the ivory, which are almost identical with the words employed in the Cingalese language of the present day.

The usual Hebrew word for ivory is *shen, i.e.* a tooth, the Israelites being perfectly aware that it was the product of a tooth, and not of a horn. It is true that in one passage the word "horn" is used in connection with the term "ivory," or "tooth," in such a manner that a reader of the English Version might imagine the sacred writers to think that ivory was obtained from the horn of some animal. This passage occurs in the prophet Ezekiel, xxvii. 15. Speaking of Tyre and her greatness, the prophet uses the following terms: "The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony."

If we refer to the Hebrew Bible, we shall find that the literal translation of this passage runs as follows: "The men of Dedan were thy traders; many maritime settlements were the merchandise of thine hand: they offered thee as a price horns of teeth and ebony." It is evident that the word *kerenoth*, or horns, is used to represent the horn-like shape of the Elephant's tusk, as it appears when imported into the country, the use of the term *shen*, or tooth, showing that the shape and not material is to be implied by the term.

Now if the reader will look at a passage which has already been quoted (1 Kings x. 22), he will see that the marginal reading translates the word "ivory" as "elephants' teeth." This rendering is undoubtedly the correct one. The Hebrew word is *shen-habbim*, and there is little, if any, doubt that the term *habbim* is rightly translated as "elephants'." A similar word, *Habba*, is found in the Assyrian inscriptions, and is thought by Sir H. Rawlinson to have the same signification.

It will be as well to mention here a curious version of Gen. l. 1, in which Joseph is said to have placed the body of his father upon a bier of *shin-daphin*, or ivory.

After the passage in 1 Kings, ivory is repeatedly mentioned, sometimes in allusion to its smoothness and whiteness, and sometimes to its use as a luxurious appendage of the palace. For its use in the former sense, we may take the well-known passage in the Song of Solomon: "His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires" (Cant. v. 14). Also vii. 4, "Thy neck is as a tower of ivory."

For its use in the second of these senses we may take several passages. See, for example, Ps. xlv. 8: "All thy

garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." It has been suggested that the words "ivory palaces" may signify boxes or chests inlaid with ivory, in which were deposited the royal garments, together with perfumes. Whether or not this be the case, it is evident that the ivory is here mentioned as a costly adjunct of royal luxury.

There are, however, passages in which ivory is distinctly mentioned as forming part of the adornment of houses. For example, see 1 Kings xxii. 39: "Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, are they not written in the book of the chronicles of the kings of Israel?" The "ivory house" could not, of course, be built wholly of ivory, and it is evident that by the term is signified a palace, the rooms of which were inlaid with ivory. Another mention of such houses is made in Amos. iii. 15: "And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord."

Chambers thus decorated are to be seen at the present day, and it is remarkable that ivory is still used, together with ebony, in panelling the walls of rooms—a combination which is mentioned in several of the passages which have already been quoted.

The use of ivory as an article of luxury is also mentioned in Amos vi. 4: "Woe to them . . . that lie upon beds of ivory, and stretch themselves upon their couches." And in Ezekiel xxvii. 6, the overwhelming wealth and luxury of Tyre are pictured by the costly materials of which the Assyrians built their ships—the planks of Senir fir, the masts of cedar, the oars of Bashan oak, the sails of fine

linen, and the very benches on which the rowers sat, inlaid with ivory. How accurate was the prophet in the details of his bodings, is shown by the research of Mr. Layard, who found among the buried ruins of Nineveh great quantities of ivory, some manufactured, and some in its original state as imported—the uncut tusks, or "horns of ivory," to which reference has already been made.

The classical reader need scarcely be reminded of the parallel between passages of Scripture and those of profane authors, in which ivory is mentioned as a costly ornament. See, for example, the Iliad, book v. 484:—

> "From his numbed hands the iv'ry studded reins,
> Dropped in the dust, are trailed along the plains."
> (*Lines* 712, 713, POPE'S *Version.*)

In ancient Greece, as well as in Assyria, the beds of the wealthy were adorned with ivory. Ulysses, for example (see Odyssey, book xxi.), king as he was, made his own bridal bed of hide thongs interlaced, and inlaid the posts with gold, ivory, and silver. And, in the beginning of the same book, we find that the key of the royal armoury was made of brass inlaid with ivory.

There is only one passage in the New Testament in which ivory is mentioned: "And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more; the merchandise of gold, and silver, and precious stones, ... and all manner vessels of ivory" (Rev. xviii. 11, 12).

Having now examined the passages in which ivory is mentioned, we turn to those in which the Elephant itself is named. These are only to be found in the Apocrypha,

and in all of them the Elephant is described as an engine of war. If the reader will refer to the First Book of the Maccabees, he will find that the Elephant is mentioned at the very commencement of the book. "Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

"Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy" (i. 16, 17).

Here we see that the Elephant was considered as a most potent engine of war, and, as we may perceive by the context, the King of Egypt was so alarmed by the invading force, that he ran away, and allowed Antiochus to take possession of the country.

After this, Antiochus Eupator marched against Jerusalem with a vast army, which is thus described in detail:—"The number of his army was one hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

"And to the end that they might provoke the elephants to fight, they showed them the blood of grapes and mulberries.

"Moreover, they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and, besides this, for every beast were ordained five hundred horsemen of the best.

"These were ready at every occasion wheresoever the beast was; and whithersoever the beast went they went also, neither departed they from him.

"And upon the beasts were there strong towers of wood,

which covered every one of them, and were girt fast unto them with devices; there were also upon every one two and thirty strong men that fought upon them, beside the Indian that ruled him.

"As for the remnant of the horsemen, they set them on this side and that side at the two fronts of the host, giving them signs what to do, and being harnessed all over amidst the ranks" (1 Macc. vi. 30, &c.)

It is evident from this description that, in the opinion of the writer, the Elephants formed the principal arms of the opposing force, these animals being prominently mentioned, and the rest of the army being reckoned as merely subsidiaries of the terrible beasts. The thirty-two Elephants appear to have taken such a hold of the narrator's mind, that he evidently looked upon them in the same light that the ancient Jews regarded chariots of war, or as at the present day savages regard artillery. According to his ideas, the thirty-two Elephants constituted the real army, the hundred thousand infantry and twenty thousand cavalry being only in attendance upon these animals.

Taken as a whole, the description of the war Elephant is a good one, though slightly exaggerated, and is evidently written by an eye-witness. The mention of the native mahout, or "Indian that guided him," is characteristic enough, as is the account of the howdah, or wooden carriage on the back of the animal.

The number of warriors, however, is evidently exaggerated, though not to such an extent as the account of Julius Cæsar's Elephants, which are said to have carried on their backs sixty soldiers, beside the wooden tower in which they fought. It is evident that, in the first place,

no Elephant could carry a tower large enough to hold so many fighting men, much less one which would afford space for them to use their weapons.

A good account of the fighting Elephant is given by Topsel (p. 157):—"There were certain officers and guides of the Elephants, who were called *Elephantarchæ*, who were the governors of sixteen Elephants, and they which did institute and teach them martial discipline were called *Elephantagogi*.

"The Military Elephant did carry four persons on his bare back, one fighting on the right hand, another fighting on the left hand, a third, which stood fighting backwards from the Elephant's head, and a fourth in the middle of these, holding the rains, and guiding the Beast to the discretion of the Soldiers, even as the Pilot in a ship guideth the stem, wherein was required an equall knowledge and dexterity: for when the Indian which ruled them said, Strike here on the right hand, or else on the left, or refrain and stand still, no reasonable man could yield readier obedience."

This description is really a very accurate as well as spirited one, and conveys a good idea of the fighting Elephant as it appeared when brought into action.

Strangely enough, after giving this temperate and really excellent account of the war Elephant, the writer seems to have been unable to resist the fascination of his theme, and proceeds to describe, with great truth and spirit, the mode of fighting adopted by the animal, intermixed with a considerable amount of the exaggeration from which the former part of his account is free.

"They did fasten iron chains, first of all, upon the Elephant that was to bear ten, fifteen, twenty, or thirty

men, on either side two panniers of iron bound underneath their belly, and upon them the like panniers of wood, hollow, wherein they placed their men at armes, and covered them over with small boards (for the trunck of the Elephant was covered with a mail for defence, and upon that a broadsword two cubits long); this (as also the wooden Castle, or pannier aforesaid) were fastened first to the neck and then to the rump of the Elephant.

"Being thus armed, they entered the battel, and they shewed unto the Beasts, to make them more fierce, wine, liquor made of Rice, and white cloth, for at the sight of any of these his courage and rage increaseth above all measure. Then at the sound of the Trumpet, he beginneth with teeth to strike, tear, beat, spoil, take up into the air, cast down again, stamp upon men under feet, overthrow with his trunck, and make way for his riders to pierce with Spear, Shield, and Sword; so that his horrible voice, his wonderful body, his terrible force, his admirable skill, his ready and inestimable obedience, and his strange and seldom-seen shape, produced in a main battel no mean accidents and overturns."

In this account there is a curious mixture of truth and exaggeration. As we have already seen, the number of soldiers which the animal was supposed to carry is greatly exaggerated, and it is rather amusing to note how the "towers" in which they fought are modified into "panniers." Then the method by which the animal is incited to the combat is partly true and partly false. Of course an Elephant is not angered by seeing a piece of white cloth, or by looking at wine, or a liquor made of rice.

But that the wine, or the "liquor made of rice," *i.e.*

arrack, was administered to the Elephant before it was brought into the battle-field, is likely enough. Elephants are wonderfully fond of strong drink. They can be incited to perform any task within their powers by a provision of arrack, and when stimulated by a plentiful supply of their favourite drink they would be in good fighting condition.

Next we find the writer describing the Elephant as being furnished with a coating of mail armour on its proboscis, the end of which was armed with a sword a yard in length. Now any one who is acquainted with the Elephant will see at once that such offensive and defensive armour would deprive the animal of the full use of the proboscis, and would, therefore, only weaken, and not strengthen, its use in battle. Accordingly we find that the writer, when describing with perfect accuracy the mode in which the Elephant fights, utterly omits all mention of the sword and the mailed proboscis, and describes the animal, not as striking or thrusting with the sword, but as overthrowing with the trunk, taking up into the air, and casting down again—acts which could only be performed when the proboscis was unencumbered by armour. The use of weapons was left to the soldiers that fought upon its back, the principal object of the huge animal being to trample its way through the opposing ranks, and to make a way for the soldiers that followed.

It may be easily imagined that, before soldiers become familiarised with the appearance of the Elephant, they might be pardoned for being panicstruck at the sight of so strange an animal. Not only was it formidable for its vast size, and for the armed men which it carried, but for the obedience which it rendered to its keeper, and the

skill with which it wielded the strange but powerful weapon with which Nature had armed it.

At first, the very approach of so terrible a foe struck consternation into the soldiers, who knew of no mode by which they could oppose the gigantic beast, which came on in its swift, swinging pace, crushing its way by sheer weight through the ranks, and striking right and left with its proboscis. No other method of checking the Elephant, except by self-sacrifice, could be found; and in 1 Macc. vi. 43–46, we read how Eleazar, the son of Mattathias, nobly devoted himself for his country.

"Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

"Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name.

"Whereupon he ran upon him courageously, through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

"Which done, he crept under the elephant, and thrust him under, and slew him; whereupon the elephant fell down upon him, and he died."

I may here mention that the surname of Savaran, or Avaran, as it ought to be called, signifies one who pierces an animal from behind, and was given to him after his death, in honour of his exploit.

At first, then, elephants were the most formidable engines of war that could be brought into the battle-field, and the very sight of these huge beasts, towering above even the helmets of the cavalry, disheartened the enemy so much that victory became easy.

THE INDIAN ELEPHANT.

"They brought thee for a present horns of ivory."—*Ezekiel* xxvii. 15.

After a while, however, when time for reflection had been allowed, the more intellectual among the soldiers began to think that, after all, the Elephant was not a mere engine, but a living animal, and, as such, subject to the infirmities of the lower animals. So they invented scheme after scheme, by which they baffled the attacks of these once dreaded foes, and sometimes even succeeded in driving them back among the ranks of their own soldiery, so maddened with pain and anger, that they dealt destruction among the soldiers for whom they were fighting, and so broke up their order of battle that the foe easily overcame them.

The vulnerable nature of the proboscis was soon discovered, and soldiers were armed with very sharp swords, set on long handles, with which they continually attacked the elephants' trunks. Others were mounted on swift horses, dashed past the Elephant, and hurled their darts before the animal could strike them. Others, again, were placed in chariots, and armed with very long and sharply-pointed spears. Several of these chariots would be driven simultaneously against an Elephant, and sometimes succeeded in killing the animal. Slingers also were told off for the express purpose of clearing the "castles," or howdahs, of the soldiers who fought on the elephants' backs, and their especial object was the native mahout, who sat on the animal's neck.

Sometimes they made way for the Elephant as it pressed forward, and then closed round it, so as to make it the central mark, on which converged a hail of javelins, arrows, and stones on every side, until the huge animal sank beneath its many wounds. By degrees, therefore, the Elephant was found to be so uncertain an engine of

war, that its use was gradually discontinued, and finally abandoned altogether.

The Elephant which was employed in these wars was the Indian species, *Elephas Indicus*, which is thought to be more susceptible of education than the African Elephant. The latter, however, has been tamed, and, in the days of Rome's greatest splendour, was taught to perform a series of tricks that seem almost incredible. As, however, the Indian species is that with which we have here to do, I have selected it for the illustration.

It may be at once distinguished from its African relative by the comparatively small ears, those of the African Elephant reaching above the back of the head, and drooping well below the neck. The shape of the head, too, is different. In the Indian species, only the males bear tusks, and even many of them are unarmed. In the African species, however, both sexes bear tusks, those of the male furnishing the best ivory, with its peculiar creamy colour and beautiful graining, and those of the female being smaller in size, and producing ivory of a much inferior quality.

The Talmudical writers have not much to say about the Elephant, and what they do say is rather ludicrous than otherwise. The proboscis, say they, gives the animal a very ugly look, so that to dream of the trunk of an Elephant is a bad omen. Indeed, it is so odd a substitute for a nose, that when people look at it they say, "Praised be He who can thus transform His creatures."

Largest and strongest of earth's inhabitants, the Elephant is yet afraid of the smallest. The gnat attacks him, flies

into the open end of the proboscis, and sucks his blood at its ease.

It is rather remarkable that there is an ironical adage respecting the Elephant and the eye of the needle, exactly similar to the familiar proverb of the camel and the needle's eye.

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